THE

NEW JERUSALEM MAGAZINE.

Pacific Theo Sem
Box 116
Library

Vol. XIII. AUGUST, 1889. No. 8.

CONTENTS.

IS MATTER INDEPENDENT OF DEITY? ..... *A Memorial and a Report* 449

THE NORTHERN YEAR. (Poetry) ..... *D. H. Howard* 463

A PEOPLE, OR A POWER?—II. ..... *Philip B. Cabell* 471

FINDING THE WAY. (Poetry) ..... *J. M. Scott* 480

THE FOUR MEANS OF REFORMATION.—II. ..... *Adolph Roeder* 481

PELEG W. CHANDLER 492

OPEN LETTERS 496

The Study as to Joseph Sold; The Lord's Prayer.

SWEDENBORG STUDIES 499

First Notes on the Scriptures; Not *Docent* but *Dolent*.

BOOK NOTICES 503

Physiological Correspondences; The Story of Phoenicia; Studies in the Outlying Fields of Psychic Science; Donovan, a Modern Englishman; The Store-City of Pithom; In the Wire-Grass; The Story of Patsy; History of the People of Israel; Outlines of the Doctrine of the Mind.

THE NEW CHURCH 507

Removal of the Theological School; An English Worker; An Improvement in Chanting; Mauritius.

THE RELIGIOUS WORLD 510

Ancient Yucatan; Theosophy; Madame Blavatsky; The Mosque of Omar; New Times.

PUBLISHED BY

THE MASSACHUSETTS NEW-CHURCH UNION,

No. 169 TREMONT STREET, BOSTON.

Entered as Second-class Mail Matter.

THE NEW-JERUSALEM MAGAZINE.

Published MONTHLY, under the auspices of the

Massachusetts Association of the New Church,

—AT—

No. 169 TREMONT STREET,

BOSTON.

Its object is to promote the reception in Mind and Life of the truths of the New Church, contained in the Holy Word, and set forth in the writings of Emanuel Swedenborg.

"*The two essentials of the New Church are, that the Lord alone is the God of Heaven and Earth, and that conjunction with Him is through a life according to the commandments of the Decalogue.*"

All business communications should be addressed to the "PUBLISHERS OF THE NEW-JERUSALEM MAGAZINE, No. 169 Tremont Street, Boston."

All matter for insertion may be sent to "THE EDITOR OF THE NEW-JERUSALEM MAGAZINE," at the same office.

TERMS:

Payable in advance, (including postage) - - - -	$2.00 a Year.
To Clergymen and Students in Theological Schools,	1.00 a Year.
To subscribers in Great Britain - - - - -	10 shillings a Year.
Clergymen " " " - - - - -	6 shillings a Year.

Single numbers, 20 cents.

The Volumes of the New Series bound in cloth, uniform style, are for sale at $2.50 each. Subscribers having numbers in good condition may exchange them for the bound volume, on payment of seventy-five cents and the carriage both ways.

The Magazine is continued at end of subscription unless otherwise ordered.

THE CHILDREN'S NEW-CHURCH MAGAZINE,

PUBLISHED MONTHLY.

TERMS:— Payable in Advance, (including postage) $1.00 a Year.
To subscribers in Great Britain - 5 shillings a Year.

Remittances for either Magazine may be made in P. O. Money Orders, Checks, or Registered Letters, made payable to the order of EDWARD A. WHISTON, Agent. Money in letters not registered is at sender's risk.

MASSACHUSETTS NEW-CHURCH UNION,

No. 169 TREMONT STREET, BOSTON.

THE

NEW-JERUSALEM MAGAZINE.

VOL. XIII.—NEW SERIES.—No. 8.

AUGUST, 1889.

IS MATTER INDEPENDENT OF DEITY?

[To the Convention which met in Boston, May, 1888, Mr. Marston Niles, of New York, presented a memorial asking that a reply be given to questions therein raised. The subject was referred to the Council of Ministers, which provided for the preparation of the following report, which was drafted by Rev. S. M. Warren, reported to the Council, approved, and recommended for publication. We take pleasure in giving to our readers both the memorial and the reply. EDITOR.]

A MEMORIAL TO THE GENERAL CONVENTION OF THE NEW JERUSALEM IN THE UNITED STATES.

I HUMBLY beg that your body may be pleased to appoint a committee, to be composed of qualified persons who can conveniently meet together for conference, of which the duty shall be to report to your body, at its next assembling, upon the following subject, namely:

The distinction to be drawn or not to be drawn between, on the one hand, the processes of the creation of substances and matters, and their respective formation by successive composition; and, on the other hand, the communication of life.

I am informed upon good authority that upon this point exists a difference of opinion; and that the larger number of the students of our illuminated author hold the belief that the process of creation, like the process of life-giving, is a constantly continued process; that it extends to all matter; that by virtue thereof, and thereof only, all matter has actuality or reality; that all matter is inwardly alive, and is made

alive by this process, even though the matter is not visibly in an organized form; and that the stream of life which others believe to be a transfer of motion only (considered to enliven with a spiritual quickening certain of the substances and matters which have already been brought into existence), is in fact, a constant transfer of substance from the Divine, which substance so transferred maintains the actuality of all things visible. The smaller number of Swedenborg's students (and according to the best authorities it would seem to be a very small number) affirm that the two processes are absolutely distinct; the process of creation having been, as they conceive, already long ago completely achieved, and the process of life-giving being perpetual. The difference of belief, as I understand it, is wholly analogous to the difference of belief which formerly existed among scientific persons with regard to the nature of that influx of light from the sun which produces color; one school holding that the colors are deposits of substance transported from the sun along the ether; but the other school holding that color is a mere vibration induced by the vibrations of the ether, which vibrations are caused by activity in the solar body, and which are thence communicated through the ether-ocean to terrestrial objects. This difference of belief is also, as I understand, like a difference of opinion which may exist with regard to the nature of great waves, or of a heavy swell at sea; such swell being, in one man's opinion, the actual transfer forward of a mass of water progressing bodily at the rate of several miles an hour; and, in another man's opinion, being a forward movement of form or figure only, produced by a mere upward and downward motion of particles of water; the seeming advance being a deceit of the eye which interprets the phenomenon to be a very onset of the mass.

Since this difference is radical, and since it immediately concerns the subject of God's presence in the world, and since it may in many minds create the difference between pantheism and belief in God, I venture to hope that your body may take a step in aid of the solution of this difference. The age of reprobation in matters of religious opinion is doubt-

less nearly past; but the age of sincere and friendly investigation has almost or even quite begun.

In presenting this my petition or memorial, I have endeavored to save time to your body by stating directly the object for which I pray; and I trust that all proper expressions of my diffidence in asking your attention to this exceedingly important difference of belief may be supplied between the lines.

New York. MARSTON NILES.

REPORT.

THE Council of Ministers to which was referred the memorial of Mr. Marston Niles respectfully report, that it appears to them to be hardly within the province of the Convention to pronounce judgment upon particular points of doctrine, except as they relate to matters on which it must act as a body, inasmuch as doctrines are not settled by Councils (T. C. R. 489), but are to be learned by study and from individual interpretation; yet the memorial having been received and referred to the Council, they have committed it to a sub-committee whose report has been received and approved and is respectfully submitted as that of the Council:

THE doctrinal question which the memorial asks to have answered is, — "The distinction to be drawn, or not to be drawn, between — 1. The processes of the creation of substances and matters and their respective formation by successive composition; and 2. The communication of life."

There can be no answer to this question but such as is revealed in the Heavenly Doctrines; and what the doctrines teach on the subject, as interpreted by their own light, is the matter to be considered.

The memorial represents that "a very small number affirm that the two processes" of creation and the communication of life, "are absolutely distinct, — the process of creation having been long ago completely achieved, and the process of life-giving being perpetual."

In order more fully and exactly to meet the question of the memorial it seems necessary to make some reference to other communications of the memorialist, in which his views are more distinctly defined, and reasons for them attempted, and

some general reference to the writings made which is supposed to sustain them. But it will not be practicable, or necessary, to quote more from these very lengthy communications than so much as will give the essential and fundamental principles of the views involved in the memorial. The following quotations will suffice. He says :

Swedenborg teaches that the one only living substance did create from His own living substance certain dead substance; and created this substance in various degrees of being; of which dead substance so created that which he calls the spiritual is the finest, and that which he calls matter is the grossest; and various degrees of dead substance exist between these two extremes of dead substance. . . . All these things — as to the manufacture of substance — He did, and got done with doing; and of this act of manufacture Swedenborg always speaks in the perfect and pluperfect tenses; sometimes indeed in the passive voice, but always unmistakably in the tense or tenses denoting a perfectly completed act. Thus his *creatus est* is always indicative of an act of creating which had been achieved, and about which he is no longer engaged. . . .

According to Swedenborg there have been, with respect to every living creature, two processes necessary, which two processes are distinctly to be severed. The first is the process of creating some substance which shall be utterly dead, and which shall still be entirely real; and which shall be dead by virtue of its being entirely independent of Deity. If it were at all dependent on Deity for the reality of its substance that substance would be entirely alive, by virtue of such constant communication bestowing a reality, and it would in fact be God, because not cut off from God really. But because it has been cut off from God, and is no longer dependent upon Him for anything, it is utterly dead; and by its being dead, yet real, a basis is laid for a subsequently derived vitality which shall be constantly communicated to it by virtue of a steady beating of the pulse of (the Divine) life. . . .

Swedenborg teaches that there is an influx, and a constant one, from the Creator into certain portions of the dead substance which He did in the beginning create; and he teaches that the substances into which such influx continues are organized substances only; that is to say, substances which have been organized into forms or

organs capable of receiving an influx of life from Him. He further teaches that this influx in the so organized forms of dead substance consists not of an influx of substance, but solely of an influx of force or motion. . . .

Whenever Swedenborg says "nothing" can exist except by constant influx from the Divine, he means that nothing *living* can so exist; for it is the world of life and not the world of physics and dead matter that his function is to teach about. See that passage at the beginning of one of the captions of "Divine Love" (D. L. *ex* A. E. VIII.), where he says that "by all things in the world" — *omnia mundi* — are meant *living* creatures *only;* and that the matters of which they are composed are not meant. . . .

When Swedenborg says that except for constant maintenance from the Deity "everything" (*omnia*) would instantly perish, by "everything" he means "every living thing"; and when he says that nothing can exist a moment without influx, he means that "no living thing" can exist for a moment without influx.

These so positive statements of what "a very small number" affirm that the doctrines teach, are made without any particular reference to passages where such things are believed to be taught; and except the single reference to D. L. *ex* A. E. VIII. no passage is cited which is supposed even indirectly to support them. In fact there are no such passages; it is all a misconception of what the writings most plainly teach — so plainly that, with remarkable unanimity, almost all readers of the writings have concurred in understanding them to teach the exact opposite of what is here affirmed.

To answer effectively the question of the memorial, it is necessary to clear away these fundamental misconceptions, by citing some of the very many passages in the writings that disprove and correct them.

And first, as to the one passage which the writer relies upon, to support his affirmation that wherever Swedenborg says that "nothing" can exist for a moment without continued influx from the Divine, and that "everything" exists by such influx, he means, always and only, every *living* thing. To be rightly understood the passage referred to (D. L. *ex* A. E.

VIII.) must be considered in its relation to the general subject there treated of, as shown by reference to the preceding sections. The first and second sections relate to the definition of what love is, that it is life; and that "the Lord is love itself, because life itself." The heads of the following sections are these:

III. Life, which is Divine love, is in a form.
IV. That form is the form of use, in every complex.
V. Man in particular is in such a form.
VI. Man in general is in such a form.
VII. Heaven is in such a form.

Then comes the passage referred to:

VIII. All things in the world (*omnia mundi*) are in similar form. By all things in the world (*omnia mundi*) are meant animate things — those that walk and creep on the earth, those that fly in the heavens, and those that swim in the waters. And things that vegetate are also meant — trees and shrubs, flowers, plants, and grasses. But the atmospheres, waters, and matters of the earth are only means for their generation and production.

The subject here is *life*, or love; and the teaching is that life only exists in forms, which are forms of use. Forms of use that are receptive of *life* are living, organic forms — which are only in the animal and vegetable kingdoms. The forms of use below these, in the mineral kingdom, are not receptive of *life*, but of activities from life, and are not here treated of. Hence, in this connection, where life and forms of life in the universe are treated of, *omnia mundi* are defined to mean all *living* things. But this limitation of the meaning of the terms is local to this particular connection. To affirm that it is of universal application to these and similar terms throughout the writings, is a forced and entirely groundless assumption. There need be no other proof that it is so than the fact that in a preceding part of this very treatise — the part appended to the last numbers of the A. E. — Swedenborg defines these same words, *omnia mundi*, as including in that connection all the subjects of "the three kingdoms of nature." (A. E. 1197). And so with the terms "all things of nature"

(A. E. 1208); "all things in the universe" (D. L. W. 52) which are said to be "full of the Divine love and wisdom," expressly include "all things of the mineral kingdom"; and "all things that are created" (D. L. W. 61) include "all things of the mineral kingdom in general and in particular." And so of other similar expressions throughout the writings. It is indeed more just to infer from such local limitation as is above referred to, that wherever such terms are not limited, expressly or by clear implication, the author intends them to be taken to mean "all things" in the widest sense.

It is true — and a misunderstanding of the fact may have misled the memorialist — that Swedenborg in illustrating the continuance and perpetual operation of the Divine creative energy, takes his illustrations almost exclusively from subjects of the animal and vegetable kingdoms — the kingdoms of organic life — rarely, and only in a general way, from the mineral kingdom. But this is not because the Divine creative power is now only exercised in these two kingdoms, and not also in the sustentation or perpetual creation of inorganic forms. The reason is clearly indicated in D. L. W. 313. Swedenborg there says:

> In all forms of uses there is a certain image of creation. Forms of uses are of three kinds; forms of uses of the mineral kingdom, forms of uses of the vegetable kingdom, and forms of uses of the animal kingdom. The forms of uses of the mineral kingdom cannot be described, because they are not visible to the eye.

He then tells very briefly and generally what these invisible forms of uses in the mineral kingdom are; and goes on to illustrate the subject, as usual, by examples from the vegetable and animal kingdoms, where the forms of uses are visible and can be described. Thus the reason why his illustrations are taken from the two organic kingdoms is, that they only furnish *visible* illustrations — not because in them only, but in them obviously, there is "a certain image of creation"; while in the subjects of the mineral kingdom, though just as real, it is not obvious, but "lurks recondite in their efforts" to produce uses in forms. (*ib.* 313, 310.)

We now proceed to take up severally the more fundamental misconceptions involved in the memorial and expressed in the above extracts, and subject them to the light of the express teaching of the writings. They are:

1. That creation is a past Divine work, once for all achieved and ended; and there is no creation of substance since.

2. That the universe thus once created exists "entirely independent of Deity."

3. That there is no influx from the Divine except influx of life into organic forms.

1. It is true that Swedenborg often speaks of the past of creation, and then in a past tense, as of a completed act. But it is equally true that he often speaks of creation — and frequently in the same immediate connection — in the present tense, as of a work now going on; not as completing an unfinished work, but as continuing and sustaining what was first created, by perpetual creation, through the constant operation of the same Divine creative energy. Thus in D. L. W. 291–294, respecting the first of creation — the creation of the spiritual sun. He says:

> That sun is not the Lord, but is the proceeding from His Divine love and Divine wisdom. It is called the proceeding because it was brought forth from the Divine love and the Divine wisdom, which are substance and form in themselves, and through this the Divine proceeds. But as it is of the nature of human reason not to acquiesce unless it sees a thing from its cause, that is unless it perceives how — here, how the sun of the spiritual world, which is not the Lord but the proceeding from Him, is produced — therefore something shall be said on this subject. I have conversed much with the angels about it. . . . They said it is similar to the sphere of affections and thoughts therefrom which surrounds every angel, whereby his presence is realized to others, near and far; that this surrounding sphere is not the angel himself, but is from each and all things of his body, whence substances continually flow forth as a stream, and what flows forth surrounds him. And that these substances contiguous to his body, being actuated by the two fountains of motion of his life, the heart and the lungs, excite the atmospheres to their activities, and by this means produce a per-

ception as of his presence with others. And thus that there is not a separate sphere of affections and resulting thoughts which goes forth and is continued, although it is so spoken of; for that affections are mere states of the forms of the mind in him. They said moreover that there is such a sphere about every angel because there is about the Lord; and that the sphere about the Lord is in like manner from Him, and that that sphere is their sun, or the sun of the spiritual world. It has often been given me to perceive that there is such a sphere around each angel and spirit. . . . By these experiences I have been convinced that a sphere consisting of substances set free and apart from their bodies encompasses every one in heaven and every one in hell. It was perceived also that a sphere flows forth not only from angels and spirits but from each and all things that appear in the spiritual world; from trees and their fruits, from shrubs and their flowers, from herbs and grasses, yea, from earths, and their very particles. Whence it was evident that it is universal, both with living and with dead things, that each individual thing is environed by the like of that which is within it, and that this is continually exhaled by it. That it is so in the natural world is known by observation of many of the learned, and that a wave of effluvia is continually flowing forth from a man, and from every animal, and likewise from every tree, shrub, flower, yea, even from every metal and stone. The natural world derives this from the spiritual world, and the spiritual world from the Divine.

Since the things that constitute the sun of the spiritual world are from the Lord, therefore they are not life in itself, but are devoid of life in itself — just as the things that flow forth from an angel or a man are not the angel or man, but are from them devoid of their life — making one with the angel or man no otherwise than that they are concordant, because derived from the forms of their bodies, which were forms of their life within them.

Here it is plainly taught, by precept and by illustration, that the sun of heaven though first spoken of in a past tense, is a continual creation; that it is a sphere of substance perpetually going forth from the Lord, and surrounding Him — that is, perpetually created, for "to proceed from the infinite is to be created" (D. P. 219); and consequently it is spoken of also in the present tense, as "proceeding." It is plainly

taught here by illustration, that as with an angel there is not a separate sphere of his life of affection and thought, but that the sphere of substance going forth is actuated by the motions of the two fountains of his life, so there is not a separate sphere of Divine love and wisdom, or Divine life, but "in like manner" the sphere of substance perpetually going forth from the Lord is perpetually actuated by His life. Thus the Divine in its very going forth, and by going forth, creates perpetually the substantial medium which it actuates and through which it proceeds. And this is true of the Divine in all its goings forth, through successive degrees, down to the last and lowest things even of the material universe; for this is declared to be "*universal* in living and in dead things." In like manner as the spiritual sun is a sphere of substance perpetually going forth, so are the spiritual atmospheres proceeding from that sun; and these are spoken of not merely in a past tense, as having proceeded, but as proceeding. Thus in D. L. W. 296, it having been shown that heat and light proceed from that sun, we are told that:

> The third thing which proceeds from that sun is atmosphere, which is the containant of heat and light; and this proceeds from the Divine of the Lord which is called use.

And so, by means of atmospheres Divine substance is represented, in the present tense, as proceeding downwards, through successive degrees of finiteness, to "all things in the created universe":

> The angels say there is one only substance whence all things are, and that the sun of the spiritual world is that substance; . . . and that that one only *substance*, which is the sun, *proceeding* by means of atmospheres, according to continuous degrees and at the same time according to discrete degrees, *presents* the varieties of all things in the created universe. (D. L. W. 300.)

Again in the present tense:

> The atmospheres in both worlds decrease in their downward progression, and become continually more compressed and inert, and finally so compressed and inert that they are no longer atmos-

pheres but substances at rest, and in the natural world fixed like those of the earth, called matter. (*ib.* 302.)

The substances and matters of which earths consist are the ends and terminations of atmospheres which proceed as uses from the spiritual sun. (*ib.* 310.)

Again:

The uses of all things created ascend by degrees from the last things to man, and through man to God the Creator, from whom they are, as was shown above in n. 65 to 68. Creation continually proceeds to this last, and through these three, end, cause, and effect; for these three are in the Lord the Creator. (*ib.* 170, 171.)

In n. 65, which the author himself here refers to, "the last things" are defined to mean "all things of the mineral kingdom, in general and in particular — which are matters of various kinds, stony, saline, oily, mineral, metallic substances," etc. Passages in which creation is thus spoken of as a continuing Divine work might be multiplied indefinitely.

It is a well known doctrine of physical science, abundantly demonstrated, that there can be no communication of force or power or motion without a surrounding medium which reacts from the centre or source of motion; thus, that there can be no communication of sound, or of light and heat, without atmospheres, as vibrating *media*, to receive and convey the forms or modes of motion that are cognized in the sensation of sound or sight or warmth. But a too implicit following of the inductions of physical science into the realm of spiritual truth may be very misleading — because physical science in itself has no knowledge and takes no account of the fact that there is a spiritual universe within the natural, as the soul in its body. Physical science therefore assumes that the atmospheres and all things are self-existent — and so eliminates the omnipresence of the Creator from the creation. It does not and cannot recognize the fact that the Divine Creator constantly creates from Himself the *media* through which He acts, from first things to last. Thus to follow a science that is spiritually blind, into the realm of spiritual truth, leads

to the denial of truth which is fundamental to all true philosophy, as taught in the doctrines of the New Church.

With reference to such irrational theories, Swedenborg says:

> They who do not deduce the creation of the universe and all things thereof, by *continual* mediations, from the First, can but construct broken hypotheses torn from their causes — hypotheses which when surveyed by a mind of clearer and deeper vision appear not as houses, but as heaps of rubbish. (D. L. W. 303.)

2. It ought not to be necessary to make quotations to prove to any reader of the writings of Swedenborg that they give no countenance to the idea that the created universe, or any part of it, exists or can exist "entirely independent of Deity." Such passages as the following, which are not unfrequent, should be conclusive:

> What is in itself is uncreate and infinite; but what is from Him is created and finite, because it carries nothing with it that is in itself. (D. L. W. 52.)
>
> That which is in itself is very *esse*, from which all things are. (*ib.* 76.)

The writings abundantly and most clearly teach that the created universe exists perpetually as an effect from the creative cause; and that any effect disconnected — "cut off" as the writer affirms — from its cause must instantly cease to be. For example:

> All things that exist in the world's nature (*omnia quae in natura mundi existunt*), the atmospheres as well as waters and earths, as to all the individual things of them, are effects produced from the spiritual as a cause; and the effects act as one with the cause, and are entirely concordant — according to the axiom that nothing exists in the effect that is not in the cause. But the difference is that the cause is a living force because it is spiritual, and the effect from it is a dead force because natural. (A. E. 1207.)
>
> The force of creating is the force of producing causes and effects from beginning to end; and it goes on (*pergit*) from the First through intermediates to the last. The First is the sun itself of heaven, which is the Lord; intermediates are things spiritual,

afterwards things natural, then terrestrial — from [all] which in the last are productions. (*ib.* 1209.)

An effect is a continuance of the cause, and if the cause ceases the effect ceases; and hence every effect without a continual influx of the cause vanishes in a moment. A thing disconnected ["cut off"] from the First of all, that is from the Divine, falls to nothing in a moment. (A. C. 5116.)

3. When it is said, in these and very many other passages, that without a continual influx of the cause the effect "vanishes in a moment," or as expressed in D. L. W. 152 is "instantly dissolved," it is very clear that influx of life into organic forms is not meant, as the writer affirms; for it is not true of organic forms that they "vanish in a moment," or are "instantly dissolved" when life is withdrawn. The lifeless, organic forms continue until they gradually dissolve; and the less soluble portions are often many years, sometimes ages, in process of dissolution.

The writer of the memorial has endeavored to explain away the many passages where it is taught that nothing except God is self-existent, and that nothing can exist for a moment without influx, by affirming that "for Swedenborg's purpose," and "in the theological sense" inanimate things cannot be said to exist, that is "stand forth"; that Swedenborg uses the terms "exist" and "existence" only when speaking of things that are forms of life. This, like his attempted limitation of *omnia*, is a mere invention. There is absolutely no ground for it in the writings. Swedenborg uses the term "exist" freely, without any such limitation — as in A. E. 1207, where he says that atmospheres, waters, and earths "exist," and in very numerous other cases the term is applied equally to inanimate and animate things. But, unfortunately for the writer's argument, Swedenborg does not always use the term "exist" in speaking of the dependence of all things upon the Divine. In many instances, as in D. L. W. 52 and 76, above cited, he says "be" instead of "exist."

To answer now the question of the memorial: It cannot be said that there are two processes, one of creation and another

of communication of life; just as we are taught in D. L. W. 291–294 above quoted, that there are not two spheres, one of substance and another of affection and thought going forth from an angel or man, but one sphere of substance actuated by affection and thought. We are told that the sphere of substance continually going forth from the Lord and constituting the sun of heaven, is "in like manner" from Him; that is, not two spheres, one of substance and another of life, but one sphere of substance actuated by and conveying the Divine life of love and wisdom. Life, in its very going forth, and in all degrees of its going forth, continually creates the substance that it actuates and the forms that react from it — just as the substantial sphere surrounding an angel or a man is perpetually going forth from him and is perpetually actuated by the two motions of his life. The Divine sphere of substance and of life thus goes forth perpetually through successive discrete degrees of finiteness down to the last; and then first begins the return, as it were, of creation to its Creator, by the production of organic forms of higher and higher uses, looking up to man, and through him to the Divine Creator of all things — as briefly set forth in the following passage from L. J. 9:

> Creation began from the highest or inmost, because from the Divine, and went forth to last things or extremes and then first subsisted. The last of creation is the natural world [or universe] (*mundus naturalis*) and in that the terraqueous globe with all things thereon. When these were finished man was created, and into him were gathered all things of Divine order, from first things to last.

And just as the universe was created, we are taught that it is sustained, or perpetually created, for:

> To create is not only to cause to be, but also to cause to be perpetually, by continuation and sustentation, by the Divine proceeding. (A. E. 906.)

THE NORTHERN YEAR.

Snow, and frost, and storm, in the North, make heroes of all men.
Each must contend with the storm; all must be brave that would live:
There, like a step-mother, Nature is chary of smiles and caresses:
Frequent with frowns on her face; even in her kindness severe.
Quickly speeds by us the Summer, and hastily scatters her blossoms:
Spills them by handfuls at once, fleeing before her cold foe.
Over the harvested earth reigns Winter with right undisputed:
Long time his snow and his ice linger on hillside and plain.
Fierce is the contest, before he yields up to the sun and the south wind,
Pleading for leave to bring back Spring to the desolate fields.
When she comes, the ground is congealed like a pavement of marble
Under her feet; and the streams struggle in fetters of ice:
Rudely the north wind lifts the skirts of her broidered garments:
Scatters his sleet in her face; heaps up his snow in her way.
But with her hands full of blessings, she waits till the storm cloud is over;
Waits till the sun and the soft south wind return to her aid:
Then with her fingers she touches the streams, and they break from their bondage:
Brooks swelled to rivers at once merrily dance through the meads.
Then she calls round her the birds, her chosen musicians, and tells them
Each a sweet message of love, filling their bosoms with joy.
Back they come at her welcome call from their hiding places,
Far in the sunny South, deep in the pine-shaded glens.
Few at first, and their notes interrupted by storm winds; but May-time
Brings the full choir to the grove, cheering the morn with glad songs.

Spring seeks far and near for the treasures bequeathed her by Autumn, —
Jewels of beauty and grace, which, as a queen, she will wear.

Safely coffered in buds, they wait till she comes to unlock them,
Clustered on all the trees, everywhere hid in the earth.
Softly she kisses the slumbering buds, and they wake at her greeting,
Timidly one by one, fearing the north wind and frost.
First and dearest, she opens the rosy bells of the Mayflower,*
And with her sweetest breath spices her earliest bloom.
On the bare boughs of the maple she hangs rich tassels of crimson;
Bids the willow shake out his soft yellow plumes to the breeze.
Warmer gales and sunnier skies call open the wildflowers;
Violets, purple-streaked, lift up their heads to the day;
Fivefingers scatter their golden stars o'er the sere, brown pastures;
Glad dandelions laugh and glow in the sunshine of May.
Fragrant odors sent forth from the budding sweet fern and wax myrtle
Float in the balmy air: everything wakes to new life.
Trees that stood bare like the masts of ships locked fast amid icebergs
Far in the Northern seas, swiftly unfurl their green sails,
Welcome the winds that sway their branches and whisper of Summer:
And the green boughs answer back whispered thanksgiving and praise.
Trees and blossoms and birds and brooks all praise the Creator:
All things are full of his praise: praise Him ye children of men.
Praise Him who yearly brings back without failing the seed-time and harvest.
Go forth and furrow the ground, mellow and ripe for the plough:
Scatter your seed with hope and with trust in His rain and His sunshine:
Praise Him with patient hearts; praise Him with diligent hands.
So, while ye labor, the orchard breaks forth into verdure and beauty —
Fragrant and rosy bloom, promising bountiful stores.
Haste, for the season of ploughing and sowing will soon be passed over;
Haste, lest the June sun shine idly on unplanted fields.

* *Epigæa repens*, sometimes called *trailing arbutus*, and *ground laurel*, but here in Massachusetts, *Mayflower*. I think it is said to have been named by our Pilgrim fathers after the vessel in which they came to their new home in America.

Yet a few days, and the apple tree blooms, like a mimic snow shower,
Fall mid the waving grass, mix with the buttercup's gold.
Green and dark grow the shades in the groves of chestnut and maple,
While the red-budding oak slower and later fills up
Gaps in the curtain of green that encloses the blossoming landscape.
Once more before our eyes, earth seems created anew.

June brings roses and pinks and fragrant fields of red clover,
Laurel and arrow-wood bloom, strawberries ruddy and sweet.
June has work for the busiest hands in the garden and cornfield:
Calls forth the mower abroad, while the sun lingers behind
Hill-tops and hedgerows of tall green trees, that cast their long shadows
Wide o'er the dewy fields, blooming and ripe for the scythe.
Haymakers follow and hasten to spread the green swaths to the sunshine:
Labor till burning noon; labor till evening draws nigh.
Thus, in the North, we extort with stern toil from the short fickle summer, —
Force from the well-tilled earth food for the season of frost.

Once more the meadows are shorn, and the garners are stored with their treasures.
Once more the broad fields of maize bristle with spikes of white bloom.
Bright red lilies adorn the fields, and white water lilies
Rest on their liquid beds, shedding sweet odors abroad.
Gay yellow bell flowers * gladden the wood with their golden profusion,
Fiery cardinal flowers shine on the banks of the brook.
Now is the season of berries, beloved of the rosy-cheeked children:
Work and pastime at once, gathering stores of sweet fruit.
Through green byways they go, in narrow and winding footpaths,
Over broad sunny fields, under the thick forest shade,

* The yellow flowered *Gerardia* (*Dasystoma*), sometimes called American foxglove, which in some places abounds in our oak woods after midsummer.

Where the deep calm and quiet of nature seem almost oppressive,
Scarcely disturbed by the loud shouts of children at play.
Fens, where the clethra and white swamp-pink load the air with sweet odors,
Pastures bushy and rough, tangled with thickets of briars,
Tracked over with deep-worn paths by the farmer's cattle,
Ripen unstinted supplies, nature's free offering to all.

Summer is only half summer, with frost and cold storms intermingled:
Long weeks of burning drought weary the husbandman's hopes,
Sear the green pastures, and wither the bloom of the meadow and garden,
Dry up the fresh, cool springs, where the herds seek for their drink;
While the sun scatters each cloud that would hide the earth from its ardor,
And the whole heaven above glows like a furnace of wrath.
But at the last comes the welcome rain, and all nature rejoices.
How the flowers lift up their heads! how the birds twitter with glee!
See, in the west where the slumbering storm-cloud, dim in the distance,
Lies like an army encamped, gathering strength for the fight.
See it shoot up its blue turrets, and list to its dull roar and mutter.
Now it sends out its bold scouts, — scuds flying swift up the sky.
Now, like a broad-winged eagle it rises, and hangs its grey curtain,
Pregnant with liquid stores, over the hot, thirsty earth.
Plashing rain, and flashing lightning, and loud, crashing thunder,
Fierce and angry winds, mingle in terrible strife.
Strong trees quiver and groan and bend like reeds in the tempest;
Thunderbolts shatter their trunks; every brook overflows.
Then, e'er the rainfall is over, the sun breaks forth in his glory,
And the bright bow of heaven shines on the rear of the storm,
Promising peace to the earth, and renewing the covenant of Noah.
Then glow the western clouds, as the sun sinks out of sight,
Jagged and gorgeous with crimson and purple and sapphire and opal,
Fading as twilight grows dim, and the stars twinkle above.

Summer seems only half summer, when May, with her apple-tree blossoms,
Chilled by the bleak east wind, trespasses late upon June.
August arrays her skies with the tints and deep shading of Autumn ;
Autumn-like blossoms spring up in the path where she goes.
Soon enough follows September, a comely and bountiful matron,
Some of the frost of age showing itself on her hair,
Only half hid by the garlands with which she has twined her thick tresses ;
But with sweet smiles on her face, and with kind greetings she comes,
Greeted in turn as she stretches her hands, full of fragrance and ripeness,
Over the farmer's fields, over his fruit-laden trees.
All that she touches she sweetens and mellows, and all the wide landscape
Blooms at her coming anew, royally crowned for her feast.
Asters by woodside and roadside cluster in wildest profusion ;
Goldenrods everywhere gracefully lift their rich plumes,
Not without sweets ; gay marigolds shine in the brook and the garden,
And the fringed gentian brings down heaven's blue to the earth.
So the wide North gives thanks, and rejoices in heart, for the precious
Fruits which the autumn sun ripens for service to man.
Praise Him who maketh His sun to arise on the good and the evil,
Sendeth alike to the just and to the unjust His rain.
Bird songs have ceased in the grove, but September hath yet her musicians ;
Crickets and katydids make evening resound with their din,
When the south wind breathes soft, as though summer still lingered around us,
And the bright sunset hues slowly fade out in the west,
(Never so rich in gold is the sunset sky as in autumn)
And the great harvest moon creeps up the slope of the east,
Silvers the lake, and whitens the maize, and a spell of enchantment
Casts o'er the slumbering earth, checked with black shadows of trees.

Ruthlessly tramples October to earth the gay bloom of September,

Shakes the last fruit from the boughs, scatters the ground with ripe nuts,
Hurries the farmer to gather his last sheaves of maize from the cornfield,
Sings in the bleak east wind warnings of winter and snow.
But like a queen she comes, and spreads for her royal pavilion,
Curtains of gorgeous hues. All the wide woodlands appear
Decked for a holiday. Maple boughs flame with yellow and scarlet,
Richest of burnished gold tall elms and hickories wear.
Then she has warm, bright days, when the sunshine is mellow and golden,
And the soft zephyrs play gently among the red leaves.
Then puts forth the witch-hazel his clusters of sweet, yellow blossoms,
Strangely mixing with leaves yellow and dropping apace.
Then, as the maples grow bare, the stout, green oaks grow crimson,
Mocking the pomp of kings, stand they awhile in their pride,
Till a wild storm sweeps the glory away, and the forest is naked.
Then the birds haste to prepare for flight to their winter retreats.
Gathered together in flocks, they debate with much twitter and chatter,
And for their journey consult wisely, no doubt, could we know;
Taught by the same kind Father in heaven who gives man His wisdom,
Cared for unknowing by Him, find they their daily supplies:
Come they and go as He warns them; and so from the shores of the Northland
Towards the warm fields of the south, hasten the flocks of wild geese;
Marshalled in order like soldiers, they follow their guide and commander,
And with loud croakings make known the path of their flight.

Surly November, songless, leafless, blossomless, cheerless,
Out from his chilly wings scatters the hoar-frost and sleet.
Over the dull grey woods, and fields of the desolate landscape,
Let his clouds gather apace, let his rain patter all day.
Light up a glowing fire within, and in healthful employment,
Pleasing and cheerful talk, pass the brief daylight away.

Dull gloomy daylight; but let warm hearts make sunshine within us;
Love and good-will shall make wide room for the children.
Doors that are shut to the storm shall be open to friendship and kindness:
Spread the Thanksgiving feast, gather together the guests.
Grandfathers, grandmothers, fathers and mothers, and brothers and sisters,
All the sad toil of the past in the glad present forget.

Winter has manifold aspects; how strangely he alters the landscape,
When the whole earth around is clad in his mantle of white.
All day long, and all the dark night, fall the feathery snowflakes:
By the next morning's light, every landmark is lost.
So we are Winter's prisoners of war, and closely blockaded:
Mountains of drifting snow barring up every way.
Then the clouds melt away, and the blue of the sky grows intenser,
As the cold gathers new strength. Come, ye bold hearts and strong hands,
Come with your weapons, and break the blockade of your merciless tyrant;
Open the paths anew, which lead to your friends and the world.
Out with the sleigh, hang the bells to the horses, defy the keen north wind:
Now for a journey prepare, Winter's new scenes to explore.
Everywhere snowdrifts, fantastic and wild, trees heavily bending
Earthward with burdens of crisp snow, and presenting to view
Bowers and arcades, and tents of weird and grotesque architecture.
Sometimes, again, all the wood, jewelled with crystals of ice,
Shines as with gold and with silver and gems, in the glitter of sunlight.
Then as chill evening comes on, and the sun sinks out of sight,
See with what curious art on your windows, the frosty magician
Traces with graceful designs, towers, and castles, and trees,
Bird flocks, and clusters of stars, and plumes, and palm boughs, and wheat sheaves:
Visions of fairyland, soon to be melted away.
So let the winter speed on, and its last storm will soon have passed over:
Let home be happy and warm, though the cold pinches without.

Prove that the season of frost has its joys of which summer knows
nothing:
Seize them while yet they are yours, make the stern winter your
friend.
So shall he teach you wise lessons of patience, content, and reli-
ance
On the kind provident hand of the good Father in heaven.
So the year draws to its close midst the cold and the deadness of
winter:
Ponder it well in your hearts, how you have spent its brief months.
Know you are stewards, that soon must be called to account for
your doings.
Be your deeds such as will leave grateful remembrance behind.

D. H. Howard.

Shall we know each other in the other world? Yes, far better than we know each other here. The progress of man implies a more intimate knowledge of his fellow-man. Animals seem to know each other chiefly in their external relations. Man, in his lower state, does not enter very deeply into the souls of those nearest to him. As he ascends, he knows them better. He understands more of their character, hopes, purposes, needs, qualities, defects, and so is able to help them much more effectually. But, still, how little we know of each other, how difficult is communication, how hard to tell what is within us! How we misunderstand each other! How we misinterpret each other's motives! How seldom comes an hour of real intercourse, when soul speaks to soul! But, in the higher world, I believe we shall enter easily and naturally into the most intimate communion, shall know as we are known. There all disguises and concealments, all diffidence and distrust, shall fall away from the soul; and we shall have the joy, perhaps the highest joy we have known on earth, of coming into intimate union with those we love. The heart-rending misunderstandings of this life will cease. The cruelties born of ignorance will be no more. The harsh, cold, bitter judgments we pass on each other will be left behind. — *Dr. James Freeman Clarke.*

A PEOPLE, OR A POWER?

II.

In the first half of this essay I endeavored to show that the Roman people and power furnish a very striking example of national growth and wide-spread dominion based upon an idea, and of a rapidity in dissolution and decay unexampled elsewhere, and teaching several valuable lessons.

Conceding that the existence of that people and of their remarkable power was all for the divine end and purpose mentioned, namely, the extension of Christianity, it may yet be claimed that the facts were unique, and that like circumstances can never occur again. Through the Roman power the Christian religion was taken from the obscurity of distant Judea and spread over what is now the civilized world. But it may be said this can never be needed to be done again. Christianity is now established on a basis not to be moved, and therefore the lesson of Roman history is of no great practical value to the men of this age, and especially to us here in free America. It may be thought that such history cannot repeat itself as far as we are concerned. It is in just such thoughts as these, which, as was said, readily and naturally suggest themselves, that a deep fallacy lies, and a grave mistake. There is no historical lesson by which any nation at any period of its growth may not profit, otherwise history would not have come down to us, and further, I think it may be shown that there now exists a people (near of kin to ourselves) very similar in origin to the Roman people, whose power is in many particulars very like the Roman power, and finally that this people and this power were raised up and are now permitted to flourish for a purpose and a use very similar to those which, under the Divine Providence, the Roman people fulfilled and the Roman power was made to subserve.

We may indeed go further and say that, as a people or a race, they may in time share the same fate as the Roman people, while the power which from the first resided in the

political principles entrusted to them will pass unbroken into other hands. The people to whom I allude is the English people, and the power the British power, and I propose briefly to show that there is a striking analogy between their empire and that of ancient Rome. This may seem at first a rash statement, but let us consider rapidly some of the points of resemblance between them.

1. In the first place the wide-spread dominion of those little islands, insignificant as they appear in a map of the world, is not less remarkable than that of the imperial city herself, and their power, once attained over distant regions and more numerous peoples, is fully as tenacious of its hold as was the Roman yoke, while far more merciful and beneficent. So long as England remains mistress of the seas, so long is the commerce of all nations safe from piracy; and so long will it be impossible for them to fight each other on that treacherous element. In this she resembles Rome, only on a larger scale, as the great peace-maker.

2. Again, the foundation of the modern English power was due to the moulding influence of a single master mind, as much as was that of Rome. Rome had her Romulus, England her Alfred the Great. It was that extraordinary prince who, after saving the Saxon kingdom from destruction by the Danes, inaugurated on his native island the policy, therefore peculiarly Roman, of incorporating his conquered enemies into the state. Those formidable pirates, having once gained a foot-hold on the British coast, Alfred did not seek to destroy, but allowed to remain as his allies and subordinates, and then proceeded to inaugurate that internal and foreign policy to which England owes her greatness. Of Alfred and of the state which was really born under his reign, Dr. Paul, in his life of that king, thus speaks: —

> The tree [of British power] which now casts its shadow far and near over the world, when menaced with destruction in its bud, was carefully guarded by Alfred, but, at the period when it was ready to burst forth into a plant, he was forced to leave it to the influence of time. Many great men have [since] occupied themselves with the care of this tree, and each in his own way has ad-

vanced its growth. William the Conqueror with his iron hand bent the tender branches to his will. Henry the Second ruled the Saxons with true Roman pride, but in *magna charta* the old German nature became aroused, and worked powerfully, even among the barons. It became free under Edward the Third — that prince so ambitious of conquest. The old language and the old law, the one somewhat altered, the other much softened, opened a path to a new era. The nation stood like an oak in the full strength of its leafy maturity; and to this strength the Reformation is indebted for its accomplishment. Elizabeth, the greatest woman who ever sat upon a throne, occupied a central position in a golden age of power and literature. Then came the Stuarts, who, in despotic ideas, outraged the deeply-rooted Saxon individuality of the English, and by their fall contributed to the sure development of that freedom which was founded so long before. The stern Cromwell and the astute William the Third aided in preparing for the now advanced nation that path in which it has ever since moved. The Anglo-Saxon race has already attained maturity in the new world, and, founded on these pillars, it will triumph in all places and in every age. Alfred's name will always be placed among those of the great spirits of this earth, and so long as men regard their past history with reverence, they will not venture to bring forward any other in comparison with him who saved the west Saxon nation from complete destruction, and in whose heart all the virtues dwelt in such harmonious concord.

This paragraph has been quoted, not only because it claims for King Alfred the distinguished honor of being the savior and real founder of the modern English state, and because it gives in a few words a tolerable outline of the growth of that state to its present maturity and power, but also because it touches incidentally upon the very question we are now discussing. The English people are wont to style themselves as of the Anglo-Saxon race, yet since the days of ancient Rome, never was there a race more composite. The inhabitants of the British Islands are, first, largely descended from the ancient Celts or Britons, whom the Romans found and left there and whom the Saxons were unable to dislodge from Wales and Cornwall, the Scotch Highlands, and the whole of Ireland, and secondly, from the Saxons themselves, who for a

time were the bulk of the nation; but to them were soon added the Danes in vast numbers; and afterwards there came in the Normans under William the Conqueror, some Spaniards under Philip the Second, the Huguenots from France, and a considerable German element under William the Third. England moreover, owing to the character of her institutions and her insular position, has for ages been (as Rome was in the beginning) an asylum or refuge for the oppressed of all nations, and these have come in greater or less numbers at all times, and mingled their blood with hers. The fact is that, while more of a people perhaps than the ancient Romans, she is fully as much as they a peculiar power; and to this latter fact rather than to the former she owes her greatness. The British Empire has been built upon and around an idea — an idea, too, very similar to and only an enlarged pattern of, that which was the soul of ancient Rome. It was the idea of citizenship — that every individual man has certain rights which are inalienable except for crime; that among these rights is that of self-government, or that all political power should be vested in the chosen representatives of the people, and should be exercised subject to their approval and for their benefit; that true order rests in obedience to law and not to the will of tyrants, either in church or state. These and some subsidiary rights, such as that of freedom of speech and the press, are the ideas to which England owes her greatness, and around which the British power was built up. These truths, expanded and enlarged, have taken root here in America, and this flourishing scion, cut from the British stem, gives promise of a power beside which that of England will be a dwarf. But while politically two, practically and spiritually England and America are one. Their language is one, their literature the same. Their ideas, social and political, differ only in a degree. Hence we infer that the American republic has been raised up by the Divine Providence for the same great ends and purposes that the British Empire was created to subserve, only to enlarge and develop the same.

What these ends and purposes are, with all the lights before

us, it ought not to be difficult to determine. As we have already seen, historians acknowledge that to England, humanly speaking, is due the success of the Reformation. But for the refusal of the English church and state any longer to bow to the dictates of the Roman Pontiff, a refusal which their insular position enabled them to make good, the reform movement begun in Germany would have been crushed out in Europe. Since the boon of spiritual freedom has been thus bestowed by England and Germany upon half the world, Christianity has undoubtedly received a new impulse, and a better knowledge of it has greatly spread abroad. This has been due more especially to the multiplication of copies of the written Word upon which Christianity is founded. The Bible Societies of England and America are now said to print and circulate annually more Bibles than existed in the whole world prior to their corporate existence. This fact alone would seem to justify the conclusion that a new era is dawning upon Christianity and that a new light is breaking forth from the Holy Scriptures, which is to illumine the minds of all nations, and that a preparation is going on for the reception of that knowledge of Jehovah God which it was long ago promised should one day "cover the earth as the waters cover the sea." Is it too much to say that the peculiar power of England and her vigorous children in America, Australia, Africa, and elsewhere, was raised up for the spread of this spiritual light and its wider diffusion among the nations of the earth?

I know that to the merely natural mind this idea seems both preposterous and absurd. Historically the English people seem to have worked out for themselves their ideas of freedom and individual rights, and the American Colonists appear to have made good their own claim to the same in the war of Independence, and to such a mind, if there be any providence at all, its object seems to be that the blessings of free institutions might become, through these peoples, the common property of mankind. And one asks: Is not this blessing enough? Is not this a purpose sufficient to justify such power being raised up? Such a question is natural, and

to those who regard the things of this world as superior to those of the next, the idea does seem far-fetched that the power of England and America and the present wide diffusion of the English language are given for the sake mainly of the religious freedom which accompanies them, and for the Bible societies and other religious institutions which they protect and foster. But let me ask: Did Julius Cæsar, while he was conquering Gaul and Britain, for a moment suspect that he was only preparing a way for a religion which should originate nearly a century later in a far distant province of the Roman dominions? Did Pompey the Great dream that his own victorious career in Syria and Palestine was only a part of the plan of Him whose Temple at Jerusalem he examined with curious eyes, and whose sacred precincts he invaded with barbarian rudeness? Or did the Emperor Augustus ever imagine that the profound peace which fell upon the world in the midst of his reign was due to the presence of that "Hebrew Child," before whom the demons of the old pagan worship fled away, and in consequence of whose coming the ancient oracles would soon be silent, the altars of Rome herself be deserted, and her heathen temples become the habitations of the stork and the bittern? And yet all these are now well-known and acknowledged facts.

Similarly, is it unreasonable to suppose that Marlborough at Blenheim, or Clive in India, or Wellington at Waterloo, or Washington in America, were granted victory and success for the sake of any favored people only, and not for the sake of mankind, for the spiritual good of the whole world?

The idea of Divine favor to a race is one peculiarly grateful to the natural mind, but it is also one peculiarly unworthy of our faith in a wise and beneficent Creator "whose tender mercies are over all his works." This idea was the central one of the Jewish national existence, and still keeps them separate from the rest of mankind. The ancient Romans considered themselves as special favorites of the gods, nor does such doctrine lack for disciples at this day. There is in the city where I live a society of gentlemen, quite learned and intelligent, who believe that the Anglo-Saxon race is de-

scended from the lost ten tribes of Israel (!) and that the present unexampled power of the English-speaking peoples is but the fulfilment of the promise made to Abraham, that "his seed should possess the gates of their enemies." (!) But can any proposition be more contrary to reason, to the great lesson of history we have been considering, or to the mercy and justice of God? Where are the Jews now?—the once chosen people of whom was born the Saviour of the world. Behold a people "scattered and peeled," "a hissing and a byword among the nations," because they rejected and killed the Prince of life. Where are the Romans now? As a people, as a race, gone! and "left not a rack behind," because they were unwilling or unable to receive and to live the truth which their empire was made to proclaim. Yet the barbarians of the German forests, whom the Romans had so long despised, it was foreseen would receive and love that truth, and therefore were permitted to trample Rome under their feet.

And will the Anglo-Saxon race prove any exception to this rule? Because the political power, which has been entrusted to them, like a great tree now overshadows the nations, and because with great vigor they now seem to spread themselves abroad, are we to infer that they will finally root out and supplant all other races? Not, surely, unless, as a race, they prove themselves more faithful than others to that truth from heaven which God has entrusted to them, to that Word which by means of them has been spread abroad!

Already the signs of the times have led some thinking minds to suspect that the English as a race have seen their palmiest days. The wide-spread corruption, the delirium of sensuality which great wealth and prosperity always bring, seem even now eating into the very vitals of this favored people. Perhaps infidelity is not so general or so outspoken as it is in Germany, but it prevails among the educated classes of England and America to an alarming extent, and not only infidelity, but evils of life. A short time ago a Hindoo gentleman, addressing an audience in the city of London, said: "I came from the far East expecting to find here a Christian

nation, but I have been disappointed. The English are not a Christian nation, for neither in their public affairs nor in private do they obey the precepts or live the life which Jesus Christ taught, nor do they in any thing follow the example which he set." If this be true (and who doubts it?) how long will the commercial supremacy of England last, or her empire of the seas endure after these have performed their greatest, their only, heavenly use, of carrying the written Word to the Gentiles? Not longer than did the Roman Empire of old survive the great purpose for which, and for which alone, it was permitted to exist!

And here in America where, as in a virgin soil, the free institutions of England and a power greater than England's have been planted, are we to suppose that the blessings of those institutions, or the power which seems inherent in them, will be confined to the people or the race who brought them here? No one would dare to assert such a thing. The facts of the case do clearly disprove it. Since the time that this favored land gained her independence of the mother country it has been notoriously and willingly the asylum and refuge for the oppressed of all nations. And the nations have not been slow to accept her invitation. Frank and Teuton, Scandinavian and Italian, Celt and Pole, wily Greek and ubiquitous Jew, are yet flocking in countless thousands to these shores. If Roman citizenship was bestowed upon many peoples and nations, and if the English people so-called were a composite race, tenfold more widely distributed is American citizenship, and fiftyfold more composite is the American people, and men of every name and race and color under the broad ægis of the great republic are free and equal. Truly of America the question may be asked and with good reason: Is it a people or is it a power?

And this power, this prosperity, that it will last for ages, and that it will increase greatly for the generations that are to come, we do not doubt (for it is yet in its infancy), but whose will it be, think you? into whose keeping will it come or with whom will it abide, among the heterogeneous elements which have found domicile here? With the Anglo-Saxons? the English proper and their children? Already do we hear

ominous reports of the decay of the original New England stock, that colony which once boasted of its pure English descent, and of its virtues and its ideas as being peculiarly Anglo-Saxon. Statistics now prove that the stranger and the foreigner are fast getting possession of the lands and cities of the old Puritan, and though many of the descendants of the latter have emigrated to the richer lands and larger commerce of the great west, they do not multiply there. The common remark is that in all our large cities the childless houses are among the wealthy and well-to-do native-born Americans, while the large families have parents of foreign birth. I was told by an official of one of our large cities that on a given length of one of its most fashionable avenues during the last year there were two births, while on an equal section of a parallel street there were thirty, and most of these of foreign parents. These are serious facts and well worthy the attention of the thoughtful mind. Whether they are generally and everywhere true throughout the land or not, they are sufficient to prove that it does not require war, or civil commotion, or the inroads of barbarians as in the olden time, to displace one race by another, but that the process may be silently yet surely accomplished by a kind of natural selection, or rather "spiritual election," almost as rapidly and quite as thoroughly as by any more violent means; for there is no so effective method which a race of men can employ to destroy themselves as disobedience to the Divine law, "Be ye fruitful and multiply."

Yet, amid these serious signs of alarm, the future of the Anglo-Saxon race is by no means hopeless. They yet possess wonderful vitality. They are called in the writings of the New Church, the "Noble English Nation," and are said by the same high authority to possess an insight into spiritual things peculiar to themselves and surpassing that of any other Christian peoples. But their future fate is in their own hands, and it depends upon their fidelity or their faithlessness to their religion, to the truths of that holy Word of which they are the guardians and the modern apostles. And let them not think because under the Divine Providence they have

been appointed such, that they are therefore, as a race, the special favorites of heaven. John, the stern prophet of the Jews, was inspired duly to warn them: "Begin not to say within yourselves, we have Abraham to our father, for I say unto you that God is able of these stones to raise up children unto Abraham." Even so now, the Divine love, in preparation for that new and better time which is coming upon all the world, can, here in America, raise up children to itself in abundance of any of the races that are coming to these shores,—of the gentle African, lately become an aliquot part of our national life, of the despised heathen of the western coast, provided only they can be brought to feel a deeper love for, and to possess a livelier faith in, that Divine truth which we or our children may have cast aside.

It is thus therefore that we read the great riddle of history and formulate for ourselves and for those who are to come after, the mighty lesson which it teaches: that the Divine Providence rules over the affairs of men in the greatest things as in the least; that its chief end is the salvation of the human race, and that therefore its purposes for the spiritual good of mankind are ever held superior to the political welfare or even the existence of peoples or races; that God Almighty holdeth the nations like the waters "in the hollow of his hand," and that he putteth down one and setteth up another, not from capricious favor or displeasure, but according as they are willing or unwilling to serve the purposes of His love. Wherefore that nation or that people which forgets its God, or proves infidel to the Divine Revelation which has been entrusted to it, will have the holy trust taken from it and given to others bringing forth the fruits thereof.

Cleveland, Ohio. PHILIP B. CABELL.

FINDING THE WAY.

MEN through the trembling atmosphere of prayer
Think that they climb up heaven's golden stair;
But God well knows that up His sacred hill
Climb only those who do His holy will.

J. M. SCOTT.

THE FOUR MEANS OF REFORMATION.

II.

In treating of the four means of reformation, we have already treated of Ignorance and External Innocence. We come now to

III. — EXTERNAL CHARITY.

"To err is human, to forgive Divine." The poet, with that unconscious authority born of poetry gives voice to a sentiment which is eminently true. If there be any trait in human nature which borders upon, or to say it in a more humble way, which reflects the Divine, it is the soil upon which forgiveness grows. It is mercy, kindness, charity; for there are in every human life three mountain-tops that tower into the heart of heaven. Clad with the verdure of long suffering and patience, they tower aloft, mercy, kindness, and charity. They are not distinctly human traits, they are Divine; not only are acknowledged to be so by every thinking mind, but they differ so radically from all really and simply human traits, that there is never a doubt of their identity. No one mistakes kindness for politeness, its human sister. No one would confound mercy with condescension, the human imitation of that grace; nor would any one look for charity in pity, which appears to be so near akin to that characteristic that it is frequently taken to be its counterpart. But the more we study the peculiarities of these three essentially Divine traits in human life, the more are we convinced not only of their Divine origin, but also of their present Divinity.

In order to follow the line of argument in which we are moving, let us consider the necessity of this feature in the human character in regard to reformation. Could man be reformed, could he be made truly human, if he were utterly devoid of this one trait—of external charity? If all the life of man were one hard and case-dried series of facts, if all our passions were to be measured in feet and inches, and we were

to estimate the wants of our neighbor's life in pounds and ounces, were there true humanity possible? Or, in other words, were we to mete out all our graces in stern justice, equivalent to the deserts of the recipient, without those slight touches of self-forgetfulness which relieve the darker and sterner outlines of life, like the pale pink of dawn the morning cloud, would our life be more human? If the kind father-hand of God had not planted into the little throbbing heart of the child that charity which in its unconscious moments causes it to share its playthings with the little stranger, and which grows into a word of kindness in the adult here, and into the insignificant act of politeness there, would not life be a cold and dreary waste?

As we have seen, ignorance and innocence in man serve as passive conditions into which the Divine life can inflow with its intense activity. But there arises another point, to which the conception of charity, kindness, mercy is the answer. Given a perfectly passive object to be acted upon, the mind will readily perceive that that activity cannot take place, unless there be a medium interposed. Given, for instance, a blank sheet upon which a problem is to be solved and the mind to solve it, is there not a necessity for pencil, pen, or instrument of writing of some kind, whereby the thoughts developed in the mind may be placed upon the blank? Given the mind of man, as he is born into ignorance, is there not necessary to the correct understanding of the theme a conception of something whereby the thoughts and emotions of the Divine mind may be transferred into the plastic forms entering into the wonderful structure called the human mind? The answer is, Yes. For when we recall the description of just this process in the Word (Exod. xxxiv.), Moses hewed him two blank tablets of stone, upon which nothing was written, and carried them up on the mountain, where God wrote upon them the ten words of the testimony "with His finger." Here, then, we have the general features of that law laid down which makes the influx of life into a passive and, if anything, a resisting agent, possible.

The finger of God comprises all the intermediate means

employed in the furtherance of the purposes of life. Regard this from the vantage ground given us in New-Church philosophy for a moment, and it will appear:

> The natural received in itself is passive or is a dead force, but the spiritual is active or is a living force; the passive or the dead force cannot act from itself, but must be actuated by the active or living force. (T. C. R. 607.)
>
> The heat, light, and atmospheres of the natural world only open seeds, hold their productions in expansion, and clothe them with matters, which fix them; but this not by powers from their own sun, which, in themselves regarded, are not powers, but by powers from the spiritual sun by which they are perpetually impelled to those things. (D. L. W. 315.)

Thus in nature the sun of fire burning and glowing overhead does not produce vegetation, neither does the spiritual sun by itself produce it, but the natural sun opens out and holds in expansion in order that the life whose lower forms are the origin of vegetation and animal may enter in. It is as when one holds open the door, so that the other may enter in. It is as when in its highest and noblest type this law is given in the narrative of how John came before Jesus, and of how the father of John, Zechariah, was smitten dumb before John came. Thus also in the body, the natural heat opens and makes pliable the cutaneous coverings of vessels and organs, in order that the force of life may not meet with the utter and absolute resistance peculiar to anything lifeless and altogether passive. We recognize this law in every branch of science, from the induction coil connected with an electric battery up to the so-called "psychic entity" of man, which makes sleep-walking and trance conditions possible and not deadly. In the philosophy of the New Church the fundamental principle of this law is given in the explanation of that passing strange semi-natural constituent of the spiritual body, as given in T. C. R. 103, D. L. W. 257, called the "Limbus."

This medium whereby the Lord acts upon the utterly passive mind of man is external charity. Not the charity which is new to the world, and which is love to the neighbor manifested in an intense striving for use, but simply the crude, low,

and imperfect forms of charity which prompt man to give the beggar a dime, poor fellow, or to apply his handkerchief to the fresh wound of a fellow being, or to send an orange to any of the sick wards of our hospitals, or to drop a paper into the box that is labelled "for purposes of charity," or "for the insane poor," as we find them in the larger cities. This charity is to the real, internal, and newly-revealed charity, whereof the world has known naught since Noah planted the vineyard, as the external beauty of the skin is to the internal beauty of the soul, as the caress of the wife in times of prosperity is to the noble sympathy and deep but silent love which bridges over gulfs and chasms at the brink of which man stands in blank despair. It is, however, the external charity which is an instrument in the hands of God, whereby He writes upon the stone tablets of man's heart the first laws of Divine life, preparatory to making "that heart of stone into a heart of flesh."

When man proposes to write, he supplies himself with an instrument adapted to that purpose. When God writes, He writes with His finger; with a member of His own Divine *existere* does the Divine write. Therefore the means whereby he moulds the deadness of man's organic forms into pliable and plastic readiness for himself are a portion of himself. The kindness, mercy, and charity whereby the Divine first obtains control of man are reflections of Divine attributes. Man has always delighted in attributing to the Divine Being all those gentler emotions whereof we have but faint reflections in our frail nature. So distinct are these conceptions in the mind of some that various people have attributed to God two entirely distinct natures; as, for instance, the Hindoo, who took refuge in Buddh and Siddartha, the Persian in Ormuzd and Ahriman. Thus it is that the description of Jehovah in the Old Testament moves between two extremes, whereof the one may be stated thus: "Jehovah is gracious and merciful, slow to anger and of great kindness, and he repenteth him of evil;" while the opposite extreme seems to be reached in a statement of the Divine character like the following: "And I will pour out Mine indignation upon thee, I will blow

against thee in the fire of My wrath, and deliver thee into the hands of brutish men, skilful to destroy." (EZEK. xxi. 31.) But in the New Testament the lines are softened down. The fierceness of human passion which had been attributed to Jehovah disappears in the loving kindness of the Saviour. His words are gentle. His offering is, "Peace I leave with you." He warns His hearers, "Go ye and learn what this is, I will have mercy and not sacrifice." Sweet beyond all expression is the prayer of the prophet, wherein he says: "For I know that Thou art a gracious God, and merciful, slow to anger and of great kindness, and repentest thee of the evil." (JONAH iv. 2.)

In mercy, kindness, charity, we have distinctively Divine attributes, everywhere recognized as such. Thus it can be readily understood that the Lord in acting upon the mind and soul of man needs some attribute of himself in an imperfect or incomplete form, whereby He may work. Even as the prophet needed the oil in the widow's cruse before the increase could take place, and even as the Christ asked the disciples, "How many loaves have you?" before He fed the four thousand. It was bread they had, it was bread He increased. Thus does the Lord implant into the heart of man the implement also whereby he is about to write out the book of the life of that one, even to its least iota. The law is thus set forth in many cases: "Wherewith shall I come before Jehovah, and bow myself before the High God? He hath shown thee, O man, what is good, and what doth the Lord require of thee but to do justly, to love mercy, and walk humbly with thy God?" "Show mercy and compassion every man to his brother."

Without mercy, charity, kindness, man would be before the Lord as a tablet whereupon no writing can be traced, because the instrument of writing is lacking; like he who would speak with a foreigner but has never learned his language; like one who would grasp an object but has lost the hand whereby he desires to lay hold of it. For as the Divine voice whispers to the heart its speech is mercy, kindness, and char-

ity, while when it speaks to the outer ear, there is the thundering of Sinai and the muttered roar of many waters.

Therefore the law requires that mercy, charity, and kindness should be exercised by man; that he should offer up to the Lord this plane of existence upon which the Divine hand can seize, to uphold him when he is about to sink in the "waters that come even to the soul." Therefore man is taught: "With the merciful Thou wilt show Thyself merciful, with the upright Thou wilt show Thyself upright." "Blessed are the merciful for they shall obtain mercy." "Sow to yourselves in justice, reap in mercy. Break up your fallow ground, for it is time to seek the Lord, till He come and rain justice upon you."

It is not that the Lord by any arbitrary law should make the reception of life dependent upon the exercising of charity, but that this law is the very law of being for all things. The hand trained for writing will by that training gain in writing, but not in the wielding a hammer; the arm trained to the exertion of great strength will gain strength by this exertion; the eye trained to the discovery of beauty in all objects will by such training discover more and more beauties in every object of the sense of sight. Thus does the mind which is exercised in charity receive charity, the heart that has known mercy will receive mercy. Nor is it left to the ingenuity of man to invent for himself these means of communication with his Creator. The Lord Himself has provided them. He has given among the means of reformation or of the development of the truly human life this one called external charity, an important factor in the valley of the shadow. The New Church has therefore an ample field for instruction opened to her in this direction. She cannot venture to neglect it. For what better fits the mind to see and to acknowledge the importance of all the brighter oases in the desert of life, which we call charity, than a diligent study of these doctrines? Not only do we need the instruction that true internal charity is the endeavor to perform the highest form of use, and to love the neighbor — not only is it necessary to pay attention to the cool discrimination which would see that the recipient of

charity be worthy of it, but also to the fact that in the walks of social life, in the lesser obligations, in the more delicate touches of humanity, in the speaking of a kindly word in the place of the angry one that leaps to the lip, in the gentler emotions which mark the pathway of true humanity, as phosphorescence in the wake of a ship.

IV.—FRIENDSHIP.

Tegnèr, the modest singer of Sweden, says:

> "The man who lacks a friend,
> Dies like a tree in desert sands,
> Stripped of its bark,"

and I am convinced that he has struck a chord which will vibrate in every human heart. Life is not made up of great issues. It is composed of little things that escape attention at the time when they occur, but which have their results and leave their mark upon the shores of time as certainly as sin does upon the soul; for the fact should remain ever prominent in the mind that the spirit of man, or rather, the man himself, living in his body as in a house of clay, is an organic structure, as organic in every way as his own body, or as a tree, or a horse, or a stone, with the only difference that the substances entering into the composition of the spirit are spiritual, while those entering into the composition of natural structures are natural; yet is one as substantial as the other. Just as steam, though invisible, is as substantial as water; for to strike a surface of water with sufficient force to fray the skin will leave a mark very similar to that produced by the particles of steam hurled against the skin with terrible force, and producing the wound called "scald."

In the consideration of our subject so far, we have touched upon three points, all in reference to man as an individual. We have taken a rapid survey of the first three factors essential to reformation — ignorance, innocence, and charity. We now reach the point in which a man cannot be considered as an individual any longer. We reach that point in the discussion in which man must be considered in his relation to others. Nor can any view of the subject be complete which does not

make due allowance for the interdependence of men. We are frequently told in the inspired writings of the seer of the New Church, that heaven or the church appears before the Lord as one man; nor do we expérience any difficulty in the comprehension of this statement, since we can readily see how all men are interdependent, and the entire race is bound together with bonds, which are in many cases altogether beyond the control of the individual. The human race is like one vast network of interlacing fibres. Men are held together by inalienable bonds. They are united. They are connected by ties, sometimes pleasant, sometimes disagreeable; and any system of philosophy which does not make ample allowance for these many and multiple ties does not do justice to its subject.

Innumerable are the ties which hold men together. We need only mention a few: traffic and commerce, the love of the native land, ties of blood, relationship, kin, doctrines, church organizations, self interest in many forms, marriage, customs, habits, and social relations. Friendship is not the least among these; in fact, it is probably one of the most important ties that can unite man to man. It is needless to quote from the unlimited number of sayings and teachings which philosophy and religion and dogmatism have brought to bear upon the subject. Suffice it to say that friendship, that strangest of all human associations, is the prime factor which makes unanimous action on the part of several possible. Without friendship man would stand utterly alone, and those delicate traits of character which need the tender touch of this nobler passion would remain ever uncultivated. And of these there are many; for in the human spirit there are many gentler fibres which are attuned to higher notes of heaven's harmonies, which respond to nothing but the gentle touch of friendship. See how the face reveals it. The lines grow softer under the voice of the friend. The same lines that were a moment before rigidly set in defiance at some proposition from an enemy will immediately soften at the same suggestion from a friend. If you read of an accident that happens upon a line of railway, how different your sen-

sations if there was no one on the train that calls for further sympathy from you than the general "human nature" that goes out to all mankind, from the feelings that surge through heart and brain, if you think your friend was on that train. The emotions excited are more delicate, more interior.

In the regenerative history of mankind, therefore, friendship is a most potent factor in the hand of the Lord. He can do more, exert a wider and more perceptible influence upon the fate and lot of men through their friendships than even through their enmities, which are already most powerful levers in human society; for next to what a man will do for his friend (as he should), he will do against his enemy (as he should not). Thus, then, friendship comes rapidly into a prominent position in regard to the career of man upon earth and beyond; for when we think of the human race, the church, heaven, we should endeavor to conceive of them as human organisms through which the life of the Lord pulsates as through its own proper body. We are but channels of life, turning the ceaseless current into more or less perverted directions, giving and receiving evermore even as each organ in the body gives and receives from the rapid current of the life-giving fluid within its veins.

But not only does friendship serve this purpose in the life of man, it also occupies in the up-building of the individual character a unique position. As we saw, innocence and ignorance made or rather presented the first possibilities to the activity of God. They presented the blank surface upon which the book of lives was to be written. Charity was the instrument wherewith the writing was done, but friendship is the binding of the book; it is what holds the leaves together; it unites and ties the life of one to that of the other. The leaves and the record they contain may differ much, just as friends differ — for it is a strange fact that friendship exists in most instances between vastly different characters — yet the subject of the book will be the same even though every page bear different characters and exhibit different illustrations.

Here, then, we have our life linked with that of others, and how strangely linked sometimes. Here we have the

most palpable traces of Divine Providence, because its influences extend openly into varying factors. Here we have the powerful medium which the omnipotent Father of us all employs when he desires to infix into our character those more deeply rooted emotions which are necessary to make the life beyond a possible one and of eternal duration; for the ties of friendship, of true friendship, go far and deep into the heart, and are concealed far within, even like the cables which men call anchorages, and whereby they fix and confirm the trestlework of bridges. Have you ever seen those mighty cables whereby a bridge is anchored? They run far, far down into the silent earth on either side, and make the bridge a possibility. So friendship anchors the bridge between here and the beyond, and its lines are found everywhere.

That friendship is the means whereby the more delicate passions and emotions of the heart are awakened, can be seen most readily from a contemplation of a friendship that has been broken. If he for whom you cared little turns away from you, there is nothing within that mourns. But if the friend — he whom you trusted, upon whom you relied — turns away and is untrue to you, then the heart bleeds. How touching the words of the prophet: "And one shall say to him, What are those wounds in thine hands? Then shall he answer, Those with which I was wounded in the house of my friends." (Zech. xiii. 8.) Ah, me! none can know what friendship does for the soul, save they who have mourned at least one death and one treachery, for the heart knows that lesson best which is written with its own blood upon its quivering and torn substance.

But within and beneath this all there is one essential feature and one trait which must not be neglected. It is this: we live in this world as in a training-school for the beyond. We have much to learn, much to unlearn, and much to gain. But as man advances into life he has one lesson to learn which is of the highest importance to him. While on earth he is subject to authority. He obeys with good or bad grace, as the case may be, the necessities of what the law imposes upon him. But as regeneration advances, he enters upon a

state of exquisite freedom in which the Lord stands in a new relationship to him. For as man first uplifts his eyes to the Giver of Life, he looks upon a king in whose face there is still the trace of many a stern line. But gradually from the Divine face there fades out line after line of that sterner face which first he saw, and in place of Him whom he called God and King, he sees Him whom he calls Father and Friend. It is with awe and reverence that he looks, but no longer with fear, but full of an intense and anxious love. The Lord is father and friend to him. Recall how he talked with Moses in the mountain. The people down at the foot of the mount may have seen naught but the darkness of the cloud and the glare of the lightning. They may have heard naught but the muttered roar of the thunder, but when the servant of God bowed himself humbly before Him, then "The Lord spake with Moses face to face as a man speaks with his friend." (Exod. xxxiii. 11.) And to him that hath an eye to see and an ear to hear the saying comes not in vain: "Greater love has no man, than that he lay down his life for his friends. Ye are my friends, if ye do whatsoever I command you." (John xv. 13, 14.) It is the preparation for this state of supreme friendship that makes external friendship so essential a feature in the regenerate life.

Thus in brief outlines we have endeavored to trace the *raison d' être* of the four means of reformation given by Swedenborg in the "Doctrine of Life." The first two being passive, namely, ignorance and innocence; the last two being active, namely, charity and friendship. They are the four essential features of man's earth life, or if you will, the four walls of his holy city such as it comes to him from heaven "prepared as a bride adorned for her husband," with the sweet possibilities of eternal existence within her shining walls, with no night, no sorrow, and no sighing, and with no temple, save the Lord God Almighty and the Lamb.

Vineland, N. J. Adolph Roeder.

PELEG W. CHANDLER.

The decease of this noted Bostonian and well-known member of the New Church took place in Boston, May 28, 1889. He had reached the age of seventy-three, having been born in New Gloucester, Me., April 13, 1816. His father was a successful lawyer. Mr. Chandler graduated from Bowdoin College in 1834, studied law at Cambridge and in the office of Theophilus Parsons in Boston, and was admitted to the bar in 1837. He began practice at once and soon took a high position. He was also a reporter of cases for the press and a law writer. He had much to do with the city government and was also in the State legislature. He was noted for the power of his rhetoric before juries and was often matched with the most eminent legal opponents. Deafness came upon him in later life and gradually withdrew him from public work, but his mind was always active and a little work which he published anonymously on the "Authenticity of the Gospels" showed his love for spiritual truth. He frequently contributed to this Magazine. Mrs. Chandler died in 1881. The sons Horace P. and Parker C. and a daughter Ellen M. are still living. The removal of Mr. Chandler called forth expressions of the high regard in which he was held. The "Boston Daily Advertiser" said in concluding a long review of his life, —

In the rapid summary of such a life, one finds that he served and influenced individuals and the community as only men of large gifts can. A discriminating industry, a wise perseverance, a quick seizure of opportunities, a noteworthy business shrewdness, a rare wit, a fine literary taste, an unwavering reverence for religious truths, a love of country which, in the war days, made his heart burn and his lips overflow with eloquence, a touching fondness for old scenes and old friends, a commanding position as an eminent citizen of Boston, leadership in bar contests, fruitful service of his college — who can wonder that his sturdy and masterly activities should be reckoned the record of a life fairly estimated as that of

a great man? Such he will be counted, as his death is mentioned and mourned, wherever he served his generation.

The following tribute was read at the funeral by Rev. John Worcester: —

The lesson of no human life can be seen truly if the few years passed in the natural world are considered alone, and as an end in themselves. The beginning in this world, the eternity in the spiritual world, must be taken together, or neither can be understood. Evidently does this appear to be true of the life of the friend in memory of whom we are assembled here today. Mr. Chandler's natural abilities would have justified in him anticipations of the largest worldly success. Vigorous and full of spirits, with a quick and strong grasp of essential points, and unusual capacity for presenting them clearly and illustrating them, it would be no wonder if he felt himself equal to a position of eminent usefulness. But early in his public life there came over him a gradual closing of the sense of hearing, which was to him like an imprisoning of his faculties. He was shut out from public life, and his powers of service in it lay undeveloped. In a great degree he was debarred from social life also, of which he was fond; and confined to what was for him a limited circle of friends, and a narrow range of business enterprise.

That this forcible restraint of his powers, and limitation of his opportunities for development, caused him severe disappointment, was a thing of course; and if this were the whole, the story of his life would be sad. But there were compensations, which he felt and appreciated as such.

As long as this world is all, the things which seem desirable are the honors and the wealth of it; and the strength and enterprise and sagacity by which these are gathered and accumulated, are the traits of character most admired. But if we think of the eternal world, we remember that He Who taught us of heaven said, "Except ye be converted and become as little children, ye shall not enter into the kingdom of heaven. Whosoever therefore shall humble himself as this little child, the same is greatest in the kingdom of heaven." And we see

that the desirable things of such a state consist not in honors and wealth, or even in conspicuous usefulness, but in the pleasure of being taught by the Lord like children, about heaven and the life of heaven, and the yet greater pleasure of living like children of God in kindness and purity of heart, and modest usefulness to our fellow-men, content with the Lord's Providence.

I speak of these things because they relate to a side of Mr. Chandler's character not very evident to the world, and yet very real, and important to a just understanding of his life; and because the infirmities, which so disappointed his natural hopes, undoubtedly served to increase his sense of dependence, and to develop his interest in the truth of spiritual life. He was a leader of men, clear in his sense of what should be done, strong in his will to execute. And to men who are confident in their strength among men, it is not easy to feel their weakness and dependence before God. Something of childlike humility there must be to recognize the Divine majesty in Him Who manifested the Father to men, and to appreciate the teaching of the Divine Spirit in the Word; for it is out of the mouth of babes and sucklings that just praise is perfected. And something of childlike humility he had, no doubt greatly increased by the chastening which he learned to bear with so much patience.

He was remarkable for good sense; but his good sense was as clear in regard to spiritual things as in regard to natural; and this because interiorly he had so much humility. His strength among men did not deceive him as to his dependence upon God. There was in him no unwillingness to worship and to be taught. There was no inward arrogance to prevent his sense of justice from making just acknowledgment to the Divine. The Divine Presence and Providence were a reality to him. He was instructed by the Word of the Lord, and by the revelations that explain it, and considered those who can learn from it nothing of heaven and the heavenly life as foolishly if not wilfully blind. He was sure of continued life in the spiritual world, — so sure that it was a

trial to him to recover from severe illness, and come back to his life of infirmity.

Such views and feelings as these were always a source of comfort and support to him. And if they were so even amid his natural trials, how shall we think of them now? If we may judge by what we have known of him, he would have us think of him now as altogether himself, only free from the troubles of the flesh; rejoicing in the companionship of the friends who have gone before, and with opportunity for that full development of all his powers, which was denied him here.

Doubtless the disappointments of the past now appear to him the most merciful, the richest in their fruitfulness, of all his blessings, — the means of opening his heart most widely to the happy influences of the heavenly world. And if he could send us a word of encouragement and warning, it would be that we should trust the Divine teaching of that which constitutes the kingdom of heaven, and seek first to become innocent and open-minded and obedient as little children.

The use of learning as small children to attend church regularly is very great. It is supposed that by and by it will be easy to form the habit when we are able to understand the sermons. But year by year the habit becomes harder to form, and greater age without practice does little to increase our ability to listen. As a matter of fact, the hearing of a sermon is by no means the greatest benefit of a church service. It is little compared with the strengthening, elevating influence of meeting in the Lord's house to hear His Word. To this most precious influence of worship little children are peculiarly open. This heavenly sphere, to say nothing of its increase to other worshippers owing to the children's presence, may become delightful to the children themselves, and even before much of the service is intelligible to them the church is dearly loved. Who shall say that this is not useful, both as a present blessing and as a foundation for the future? —*Helper.*

OPEN LETTERS.

THE STUDY AS TO JOSEPH SOLD.

Editor of the New-Jerusalem Magazine: —

Referring to your remarks in the March number on "The Sale of Joseph," it appears to me that it is not of good tendency for the Magazine to throw doubt, as it does occasionally, on the truth and reliability of the Writings, now as to one particular, now as to another. Could any harm come of laying such questions aside, for further light? Would it not be wiser to let them lie upon the shelf for further private consideration, and for the increase of light that is sure to come to those who are in a progressive state? In my own experience, such impressions, without number, have afterwards been seen to be erroneous impressions; and sometimes the apparent error has been seen to involve important aspects of the truth, which if not so presented would not have been seen. We are wont to think we see clearly; but how very short and how imperfect is our mental vision at the best. Sometimes we are brought to a momentary consciousness and some degree of realization of it. Should not the memory of these glimpses of our imperfection be a constant admonition to us? In this case Swedenborg interprets the letter of a passage of Scripture, that he is giving the internal sense of, in one way; you say another interpretation "seems more natural." Swedenborg says the true sense of the letter is as he interprets it "on account of the internal sense"; you say "the internal meaning would have been equally clear if the ordinary understanding [of it] had been followed." This brings to mind a remarkable passage in the latter part of the *Adversaria:*

> The things that are in the prophetical writings can never be explained by any spirit, nor by any man; only by God the Messiah, who spake [the Word] through angels. As the words have therefore so wonderful an origin, in order to bring out a sense one interpreter connects the words in one way and another in another way, so that in a single verse there may spring up as many meanings as there are interpreters. *But the sense of the letter appears from the inmosts*, and consequently from the connection of what precedes with what follows.—Adv. Part IV. p. 66.

Although this is said especially of the prophetical writings, it

cannot be doubted that it applies also to the whole Word, which was spoken in like manner (T. C. R. 190).

THE LORD'S PRAYER.

Editor of the New-Jerusalem Magazine: —

As found in Matthew, beginning at The Highest.

"Our Father who art in the Heavens
[The Will.]
Hallowed be Thy Name;
[The Understanding.]
Thy Kingdom come,
[The Understanding.]
Thy Will be done,
[The Will.]
As in Heaven,
[The Internal Man.]
So also upon the Earth.
[The External Man.]
Give us this day our daily bread,
[Food for the Will.]
Remit to us our debts as we remit to our debtors,
[Of the Understanding.]
Bring us not into temptation,
[Of the Understanding.]
But deliver us from evil."
[Of the Will.]

It is seen that the order of the external man exactly corresponds with the order of the internal man, and that the whole order closes in the natural will. And here the revisers of the Gospels leave the Divine prayer. But the receivers of the New Church believe that all things descending from the Lord must return to Him in the ascending order. This prayer therefore descending from the Divine must ascend to the Divine that the circuit of descending good and ascending truth may be made complete. The revisers, not understanding this law, which is of degrees, have omitted the return to the Divine Father of good, in the phrases of truth.

"For Thine is the Kingdom
[Truth in the Will and in the Understanding of the External Man.]
The power, and the glory
[Truth in the Internal Will and Understanding.]
Into the Ages. Amen."
[The Order of Heaven as to Truth.]

The confirmation of truth or "Amen," thus reaches the good of the "Father," with which the prayer commences; and thus good and truth are conjoined in our supplication. Luke does not give the prayer in this completeness, because this Gospel is not of the lowest will principle. It is given there in this order:

"Our Father who art in the heavens,
Hallowed be Thy name,
Thy Kingdom come,
Give us day by day our daily bread,
And remit to us our sins as we also remit to our debtors.
And bring us not into temptation."

There is no *will* and no *evil* mentioned in this order of the prayer, for Luke is of the interior understanding, where the Lord's will is not done, and where there is no deliverance from evil to be prayed for. Only Matthew prays for the Lord's will to be done, and that the natural man may be delivered from its evil. When the *feet* are washed, the whole man is clean.

Thousands of volumes of the revised edition have gone forth with this Divine prayer mutilated. If learned men are ignorant of the law that has made this prayer complete, from first to last and from last to first, should not the doctrine of degrees be acknowledged and promulgated by the New Celestial Church of the Lord? And should any one dare to say that this order of the Gospels which gradually opens the significance of the prayer, descending and ascending, is unworthy of attention, or of doubtful significance?

M. B. Horton.

[As Mrs. Horton feels that, in our unfavorable notice of her recent pamphlet, we did injustice to her views, we print her letter, but we must say distinctly that in her denial of the literal truth of Scripture and of the Lord's birth of a virgin, and in her insistance that the Gospels have no other basis than certain degrees of spiritual truth, we regard Mrs. Horton as unconsciously influenced by rationalism. Editor.]

SWEDENBORG STUDIES.

FIRST NOTES ON THE SCRIPTURES.

To one who has grasped the truth that in the "Arcana," and similar works, the spiritual meaning of the Word is made known, it is of little importance to read the first notes which Swedenborg made when he was being led by the Lord to study the Word in its literal sense. Yet he wrote out in an informal way the results of his studies, and these results, which are accessible either in print or in photo-lithographic copies of the manuscripts, often contain remarks which show how rapidly he was brought into the light by a process at once exceptional and rational; for he was admitted to share the wisdom of the angels while he was also in perfect freedom of thought.

We have thought that some of our readers, who may not have access to the books or who may not read the Latin, may be pleased to see in translated form such extracts as seem to us most noteworthy as furnishing a clue to his pathway in the garden of wisdom.

To note first a passage on page 15 of the first volume of the "Adversaria" or "Notes." The first twenty-four pages contain a treatise distinct from the remainder of the volumes, and this is known as the "History of Creation as related by Moses." It covers only three chapters of Genesis. Our extract shows that from the first, the author was enlightened by experience in the spiritual world:

The speech of the celestials is so universal, produced through wonderful circles of heavenly form, that it corresponds with every language in use today, for the meaning of every word forms some heavenly circle, which fact no mortal can know except him who has been introduced into heaven and, having become as it were a spirit himself, has conversed with spirits. I know that it is so, having by the grace of God experienced it. This speech first in-

sinuates itself into the thought or internal sight and produces certain high and scarcely intelligible ideas, and then it extends itself into that speech with which a man is familiar.

This was written in 1745. In Adv. I. 1003, he gives as the date of such spiritual intercourse "the middle of April, 1745." As he speaks often of the period of his intromission as having extended over so many months or years, it will be found that his point of reckoning is April, 1745. Thus in September, 1748, he places the date three and a half years before (S. D. 3058), and in April, 1749, he places it four years before. (S. D. 4228.) The "change of state in me into the celestial kingdom in an image, Aug. 7, 1747," is another very important step which at this point will be considered.

At the close of the "History" he underscored these words:

This has been premised. But let us examine the Scriptures with the object in particular to investigate the kingdom of God, that is, what it will be, and more that relates to it. Of the kingdom of God the Scriptures treat not only here and there but everywhere, for that kingdom was the end in the creation of all things; both in heaven and on earth.

It is evident that the idea that the kingdom of God and not mere earthly history or science is the subject of revelation, was now clear to him in its most general form; countless particulars were to be added. He now made a compilation of Scripture passages, including even the Apocrypha, which passages treated "Of the Messiah to come into the world, and of the kingdom of God." This treatise fills thirty-two pages in manuscript and may be found in the photo-lithographs, Vol. VIII. n. 6. It would present in print the same appearance as the *Dicta Probantia*. He divided the passages under four heads: 1. The Messiah to come into the world; 2. The Messiah to come again to restore the Jews; 3. The kingdom of God; 4. Babylon.

The author then began again with GEN. i., and went on with what may be called a commentary upon the literal sense, with some spiritual suggestions. Thus at the end of the first chapter he treats through three pages of the "image of God,"

and so of order and of its existence at first in unperverted form. We note a deeply interesting statement in n. 23:

It is sufficiently plain from the tree of life and from the tree of knowledge in the midst of the garden, that in the Mosaic history of the creation there is everywhere a double meaning of the words, namely, spiritual and natural at the same time, for the double understanding of man. For life and knowledge are spiritual and yet are associated with a tree. For whatever exists in the ultimates of nature, because it originates from heaven, involves the heavenly in the earthly, the spiritual in the natural. The reason is that everything which is represented in the Divine mind cannot but be actualized in the ultimates of nature, and thus portray the heavenly idea. From this is the correspondence of all things which, God willing, we will pursue in its series.

We have in n. 27 a glimpse of heavenly life when we read:

If I should say that the life truly and purely spiritual is that a man be not under his own law and control but under that of God's Only-Begotten or Love who gives his life, that is, who rules all the thoughts and decisions of his mind and every act and feeling of his body, and that thus he is most free because led only to good, this, I say, because unperceived by the natural man, could scarcely be admitted into his faith.

In n. 31 he adds the line, "These things may perhaps be further explained in notes," and thenceforward such notes are found annexed to the chapters. In n. 40 he speaks of the different loves in their order from self-love up to that of the Lord. In n. 114 we find a plain statement of the inspiration of Scripture:

Purely spiritual essences derive this from the fountain of their life, Jehovah, that they discern heavenly things in earthly, spiritual in natural, and the reverse, yea, the past and the future in the present; thus in this general flood and in the ark and its contents they see all things, what they inwardly involve and what will happen to the world at its end. These things so discerned are called by us types and symbols and also Divine. Therefore no jot here or elsewhere is read in the Mosaic writings inspired by Jehovah God but includes like things and prefigures them.

In n. 131 we have a description of the different parts of man, his soul (*anima*), his intellectual mind, his natural mind (or *animus*) and his bodily nature. Passing on to n. 155, we find the term "mystical sense," and the meaning of the building of Babel there given may properly be so called in comparison with the full spiritual sense to be found in the "Arcana."

Having now gone as far as Abram we will close our first notes on this subject to resume them soon.

NOT DOCENT BUT DOLENT.

In his book on *Physiological Correspondences*, Rev. John Worcester notes a printer's error in A. C. 9202, which we do not remember to have seen pointed out before. We quote the common translation:

> The reason why intense supplication is expressed in the Word by a cry is because supplication, though tacit with those who supplicate from the heart, is heard as a cry in heaven. This is so when men only think, and more so when they groan from a sincere heart. This was represented in the representative church by a cry and hence was made a rite among the Jews. So is it with those who teach; they are heard in heaven as if crying.

This last statement that teachers are heard in heaven as if crying should obviously be that mourners are so heard. Instead of *docent* we should read *dolent*. The original edition had *docent*, which is not strange because Swedenborg made his *l* so short sometimes as to look like *c*, but it is strange that Dr. Tafel should not have discovered the error, and that the translators should have made nonsense without thinking of the needed correction now so obvious. The sentence should read:

> So is it with those who mourn; they are heard in heaven as if crying.

BOOK NOTICES.

PHYSIOLOGICAL CORRESPONDENCES. By JOHN WORCESTER. Boston: Massachusetts New-Church Union. 1889. pp. 432. $1.25.

THIS is the final work in the series which contains Mr. Worcester's studies of the correspondence of spiritual things and natural. He first printed the book on animals, then that on vegetables and minerals, and now that on the human body. In thus giving his studies to the public we feel that he has done a wise act, although very few will in these days care for such philosophy though it lead to the science of all sciences. On first opening this book we are impressed with the neatness of its appearance and of the lack, considering the newness of the subject, of an introduction. We are not told in language which would be plain to a beginner what correspondence is, nor who Mr. Worcester is, nor what books these are which he constantly refers to as S. D., H. H., etc. We speak of this because we feel the need of adapting such books to a missionary use.

This criticism expressed, and it does not touch the value of the work to our own people, we hasten to say that the treatment is thorough and always clear. By combining his unusually accurate knowledge of the human body with his long extended studies of the doctrines, he has produced a treatise which we are unable to criticise. The chapters treat of lips, tongue, teeth, saliva, œsophagus, stomach, intestines, mesentery, liver, spleen, pancreas, omentum, supra-renal capsules, kidneys, peritoneum, heart and lungs, nose, organs of speech, pleura, diaphragm, muscles, bones, cartilages, skin, hair, hands, feet, ear, eye, generation and regeneration, and the brain. The last chapter is a full one, containing some sixty pages, and illustrated with diagrams. The preceding chapter, which all will recognize by its title as of the greatest interest, is also very full, containing some fifty pages.

In treating of these subjects, Mr. Worcester has of course constantly brought out the order of heaven and the states through which one passes in reaching his place hereafter. It is thus a book which can by no means be limited in its usefulness to those

who are interested in the body, and we would suggest that it would be a good book to use in classes. To our ministers and teachers the knowledge of this subject is essential.

Mr. Worcester is to be congratulated on the completion of his work, which fills more than a thousand pages, and should receive the reward of seeing his books made useful by all our people. And we may all be glad that a work which the New Church required has been faithfully and successfully done.

The Story of Phoenicia. By George Rawlinson. New York: G. P. Putnam's Sons. 1889. pp. 356. $1.50.

The series of "Stories of the Nations" is already well known to our readers. This is the twenty-fourth volume and is a strong link in the chain. The territory of Phoenicia, so much like modern Chili, is first described and then the distinguishing characteristics of the people are told, after which the writer narrates the history and achievements of this nation, closing with valuable chapters on architecture, manufacture, and language. All that is material in the history of this illustrious people is told with clearness. Useful illustrations are introduced. We would commend the book as containing what is needed to give one a good knowledge of one of the most interesting of those ancient nations which had a close connection with Israel.

Studies in the Outlying Fields of Psychic Science. By Hudson Tuttle. New York: M. L. Holbrook & Co. 1889. pp. 246.

Under this interesting title Mr. Tuttle brings out the idea that there is a psychic ether which is a spiritual medium of communication between soul and soul. With very little respect for theology he proceeds to unfold his theory and to show how it explains all immaterial phenomena such as dreams, mesmerism, clairvoyance, thought-reading, somnambulism, various kinds of mental cure, and even prayer. He closes with a narration of a spirit's experience, for he has such dealings by virtue of his "sensitive" condition, that is, his conscious use of the psychic ether. To us he seems to be on the right track, but to be held back by his lack of religious perception. His heaven seems to be a godless one, all full of sensations of delight, but lacking the means of growth in truly spiritual wisdom. Of anecdotes of hypnotism his book is a perfect mine, and they are clearly told.

Donovan, A Modern Englishman. By Edna Lyall. New York: D. Appleton & Co. pp. 456. In paper, 50 cents.

We have seldom read a better story. It finely reverses Elsmere. Donovan is introduced as a lad of great gifts who is unjustly expelled from school and is a subject of injustice all the way, from step-father, mother, rival in love, and many others. So he comes to doubt the God whom these people profess. Cast out upon the world, he becomes a gambler, but always shows some nobleness, till, at last, after the reader has found some of the story too dark to dwell upon, he is righted at last, in his own aims, in his property, in a true faith bearing the fruit of forgiveness to all who had wronged him, and in the love of Gladys, in whose family the reader sees that thing rarely found and still more rarely described, a perfect home. It is certainly a fine quality reached by Donovan at last and one which is a model for the modern Englishman.

The Store-City of Pithom. By Edward Naville. London: Trübner & Co. 1888.

This is the third and revised edition of the first memoir published by the Egypt Exploration Fund. It contains forty quarto pages of type, and fourteen plates, and is presented to subscribers to the Fund. Going to a deserted town a few miles west of Ismailia, M. Naville unearthed statues and other remains which showed that he had discovered Pi-Tum or Pithom, one of the store-cities built by Israel. Its district had a name which the Hebrews pronounced Succoth, and this was the first resting-place of the Exodus. Even bricks made without straw seem to have been found. M. Naville has also located Pihaheroth, and has drawn a map of the route by which the children of Israel first marched, then turned back, and at length passed through the sea. Rev. W. C. Winslow, D. D., of 325 Beacon Street, Boston, is American Treasurer for the Fund and will gratefully acknowledge subscriptions.

In the Wire-Grass. By Louis Pendleton. New York: D. Appleton & Co. 1889. pp. 245.

Mr. Pendleton, who is a brother of our Rev. W. F., has given us here another Southern story, full of unsurpassed delineations of negro character and dialect, of glimpses of forest scenery, and of people who dwell a good deal on love affairs and pride of family. The story is made intensely interesting by a mystery which seems to prevent two young people from marriage, when they are deeply

attached to each other, till the whole company is shrouded in gloom, and the lovers are nearly extinct, when it appears that the whole difficulty was due to a blunder in identification. Undoubtedly the best of Mr. Pendleton's stories, this may yet be surpassed if this rather threadbare sort of difficulty be made to give place to such a one as arises out of the actual weakness of human nature.

The Story of Patsy. By Kate Douglas Wiggin. Boston: Houghton, Mifflin, & Co. 1889.

The Story of Patsy is a message from one who knows the worth of the Kindergarten to every little child. A message so sweet that all must be interested in it, and through it drawn more closely into sympathy with all childhood. "Patsy" is a little invalid boy who was drawn to the Kindergarten as if to prepare him for the other world. The preparation was short, but very earnest, and to him a real haven.

The book is written in a happy, brief style, and with few exceptions is singularly pure and simple in expression. A more eloquent appeal than the most scholarly essay, we hope it will invite sincere thought upon the subject of Kindergartens for poor children.

History of the People of Israel. Vol. 2. By Ernest Renan. Boston: Roberts Brothers. 1889. pp. 455. $2.50.

This volume carries the history down to the capture of Samaria. It is very handsomely printed, but we have found it dreary reading. M. Renan removes from the Bible all that is noble. Quietly applying the knife as he pleases, he leaves us the history of an ignoble people, which he vainly attempts to make interesting by saying, for instance, that he doubts the account of David's crime with Bathsheba. The word of God and the Bible of Renan seem to have no relation to each other. The one glows with life and light, the other is as dull as atheism.

Outlines of the Doctrine of the Mind. London: James Speirs. 1889. pp. 36.

Mr. Henry S. Sutton has given us here some observations on the mind with special reference to what Messrs. Noble, Mason, and others have said about the doctrine on the subject. Mr. Sutton seems to be confused when there is no need of it, and in his efforts to extricate himself he seems to us to do harm to the cause which he appears to have at heart.

THE NEW CHURCH.

REMOVAL OF THE THEOLOGICAL SCHOOL.

VERY sanguine and very despairing views have been expressed to some degree in regard to the removal of the Convention's Theological School, from its quarters on the fourth floor of a business building in Boston to the beautiful estate in Cambridge. On the one hand it has been prophesied that, in the number of the students, in their general intelligence, and in the standing of the New Church in the world, marked beneficial changes will soon result, and that, as a consequence, the societies and our present ministers will be strengthened. On the other hand it has been strongly hinted that the school had nothing to gain and everything to lose by the change, that Cambridge is a bad place for it, that the surrounding atmosphere will be hostile to the faith of its students, and that, in all probability, unless the greatest care be used, the present movement will sooner or later be repented of.

It is noticeable that the sanguine people are near, and that the despondent are remote; that the former refer to the words of Cambridge professors to justify their high hopes, and that the latter merely use general condemnatory terms. The well known reverence for revealed truth of conservative men like Rev. A. P. Peabody, for many years preacher to Harvard University, and others, is attested by those who know whereof they speak; but, again, the agnostic attitude of some professors at Harvard is not to be denied.

We have taken neither the sanguine nor the despairing view. We know human nature too well and the University too well to regard Dr. Peabody as an average specimen of either. Nor are we so impatient as to condemn every one for not enjoying the same light and for doubting, while yet unenlightened, if such light can be found.

The truth, as usual, seems to lie between the extremes. There will be found in Cambridge those who will cordially welcome the school, those who will be openly or secretly hostile, and those who will regard it with indifference. We do not suppose that it could be moved to any place where such a thing as Ishmael mocking

Isaac would be unknown. Secluded from the world in some remote locality the school would not be in the best position to train its students to preach to the world, unless it is to be understood that their preaching shall be only denunciatory. But we suppose that they are to go "eating and drinking," to do the Lord's work, to be men of the kingdom of God rather than John Baptists.

Is Cambridge a good place for the school? Ample, shaded grounds are better than hot bricks, a spacious house is better than a fourth floor, a university is a better neighbor than shops. Granting this, other points are left which are of the utmost importance in forming an answer to this question; but they are all in the future, and only the future can reveal them. We propose to wait for their solution, to "both hope and quietly wait." With feelings very far removed from the high expectations of some, and still further removed from those condemnatory thoughts which seem to us to border on hard-heartedness, we approve of the removal as an experiment well worth trying, in fact, imperatively demanding a fair trial. Harvard University is neither a heavenly nor an infernal society. Cambridge is much like other cities. There will be joys and griefs for the school there; it must develop slowly, but that it will develop there is good reason to hope.

AN ENGLISH WORKER.

THE removal to the other life of one of our English brethren leads the *Dawn* to tell the story of his life:

Mr. Pilkington was born at Middleton about fifty-five years ago. When very young his father died. He was educated at the Blue-Coat Orphan School, Oldham, and trained in early childhood in the Church of England. He first went to work at Schwabe's Print Works, Rhodes, and remained there for several years. He became a scholar in the New-Church Sunday School at Rhodes, and might often have been seen out in the fields in fine weather, reading the doctrinal works of the Church, in which he took great delight. He had often said that if it had not been his good fortune to become acquainted with the truths of the New Church, he should have drifted off into atheism. Being of a studious turn of mind, and possessed of indomitable perseverance, he might often have been seen, as many of our Rhodes friends can testify, sitting up till the small hours of the morning, with his candle and book before him. Phonography was a special study with him. Becoming somewhat proficient on this subject he determined to try his fortune in London. He walked the whole of the way to the metropolis, and seeing an advertisement at Mr. Pitman's for a clerk, he applied for the situation and obtained it.

The late Dr. Bayley was then officiating at Argyle Square, and introduced Mr. Pilkington to the Sunday School, where he ultimately became a teacher. After

one of Dr. Bayley's sermons, in which he stated the need which the church then felt for young men who would give themselves to the work of the ministry, Mr. Pilkington went into the vestry, and said he should like to try. Dr. Bayley took great interest in him, got him to enter as a student, and recommended his services to the Ramsbottom Society, who were then looking out for a minister. His fellow students were Rev. R. R. Rodgers, Rev. Jos. Deans, and Rev. R. Goldsack. Mr. Pilkington was soon afterwards ordained by Dr. Bayley and the late Mr. Woodman, of Kearsley, to whom he was affectionately attached.

He commenced his ministry at Ramsbottom about twenty-two years ago, and the faithfulness and sincerity of his labors was manifested in the respect and affection which his congregation bore towards him. The society then worshipped in the old room, adjoining the present structure, which is now used as a Science and Art School. After helping his congregation to clear off the debt from the old premises, Mr. Pilkington went heartily into the work for finding funds for the present church and school. Two bazaars, were held, one in 1880, and a second in 1887, realizing from both a sufficient sum to clear off all remaining liabilities. It was the proudest moment of Mr. Pilkington's life, when, at the thanksgiving service held after the second bazaar, he was able to announce to his people that the church and school were entirely free from debt.

After a year's illness he died May 23, 1889.

AN IMPROVEMENT IN CHANTING.

We have seen thirteen pages of chants arranged by Rev. John Worcester in a way not entirely new but which will be so to many people. It is well known that our present selections are in most cases parts of psalms and not whole psalms. The whole psalms generally vary so much in tone that no one chant is adapted to be sung with the whole. This need of variation in the chant, if the psalm in its fulness is to be sung, is met in our present liturgy in the 159th selection which is the XXIV. Psalm set to three chants. Every one loves to sing this because the music adapts itself to the sentiment. Mr. Worcester has done the same with the XXIII. which has two chants, the XXXIX. which has five, the LI. which has two used with several repetitions, the CXXXII. with two similarly repeated, the LXXXVI. with two, the CXLV. with three, and Isaiah LV. with three. It seems likely that our singing can be much improved in this direction.

MAURITIUS.

The society in the island of Mauritius is still usefully at work. On the last Easter day more than a hundred were present, filling the room. Fifty-one partook of the communion, including some who did so for the first time. The society has a layman as leader, Mr. Lesage.

THE RELIGIOUS WORLD.

ANCIENT YUCATAN.

If we must not make allowance for romance, the account given by the *Brooklyn Times* of a lecture upon Yucatan is most important:

Mme. Alice Le Plongeon, the famous explorer of the almost unknown Central American districts, who shares with her husband alone, perhaps, the honor of being the most learned student of Maya and aboriginal antiquities, lectured lately before the Long Island Historical Society upon the old and new in Yucatan. She had previously given a very successful lecture upon the explorations of herself and Dr. Le Plongeon into the incalculably old remains of a lost civilization, and had given data and explained their theory that upon the ancient American civilization the Egyptian civilization and religion was based, or that both were built upon similar foundations. Mme. Le Plongeon describes a visit to ruins thirty miles east of Mateador. It is the oldest ruin upon the peninsula. Upon one terrace stands thirty-six columns, each formed of nine stones. Each stone marks a period of twenty years. Each column marks a period of 180 years, and the whole row shows that the first of the stones was laid in place 6,480 years before the last one, which was probably laid in the sixteenth century. Traces of ancient worship remain in the custom of the Indians of keeping the skulls of their ancestors in the shrines which stand outside the villages. This is a custom now of equatorial Africa. Other traces of tree worship are found in the custom of planting palms outside all churches. The lecturer gave a brief and most interesting description of the ruin in which is contained the Awful Record, first interpreted by Dr. Le Plongeon, which describes the overwhelming of the fabled continent of Atlantis by the sea. A spirited description of the excavation of the grave of the priest Ki was given, and the unearthing of a statue of heroic proportions, the burial urn of the priest himself, and of several curious finds were pleasingly told. In this urn was found a graven face, of which the eyes were green jade, such as is only found in Burmah. This, the speaker thought, showed the ancient inhabitants of Yucatan had communication with Asia.

THEOSOPHY.

The *Saturday Review* has its opinion of this kind of religion:

Theosophy may be described as a religion with an extremely unattractive heaven and no hell. You begin by being a chela, and to be a chela is uncomfortable as well as degrading. In time you may attain to the glory of solitary residence in Thibet, varied chiefly by occasional excursions in actual form to some suburban drawing-room, where you hide a cigarette in the works of the clock for the edification of a few coarse-minded unbelievers. But, in order to reach this dizzy

eminence of fatuity, you have to go through a long and painful course of doing nothing, amusing and chastening yourself on every opportunity. On the other hand, Theosophy holds out no threat to sceptics or weak brethren, except that they will never, or not for a very long time, be able to become Mahatmas, go to Thibet, and live in their own stomachs. Therefore it may well be asked, Why should any one ever take the trouble to be a Theosophist? Curiously enough it is precisely in the considerations just mentioned that the attractiveness of Theosophy consists. This will plainly appear to any one who takes the trouble to study an odd yellow book called "Problems of the Hidden Life," and published, like so much else that is wise and good, by Mr. George Redway. It is said to consist of Essays on the Ethics of Spiritual Life, and to be the work of Pilgrim. It sets forth that there is a state of mind called The Higher Carelessness, which is probably the ultimate state realizable by man while still he bears the body — which means, while he is still alive in the ordinary way of mortals of today.

MADAME BLAVATSKY.

We are indebted to *Current Literature* for a few facts in regard to the founder of Theosophy:

Helena Petrovna Blavatsky, the spiritual head of Theosophy, and the author of "The Secret Doctrine," is a Russian. She comes of a noble family which has, by marriage, given Czarinas to the Imperial House of Russia. She was born in 1831 and made her peculiarities evident from earliest childhood. She was always rebellious, ungovernable, and imperious — intolerant of restraint and holding conventions in contempt. She led her governesses a life of torment and martyrdom and never bowed to the yoke of authority even when it was held out by her husband — a man of more than sixty at the time of their marriage. After three months of insubordination, she abruptly left his house and in company with a woman friend determined to see the other side of the earth. No amount of persuasion induced her to change her decision or return to her husband, and she forthwith set out on her travels. That these were far and wide, and beyond the range and possibilities of the ordinary tourists, all the world knows. Her womanhood fulfilled the promise of her girlhood. She continued to despise convention and hypocrisy, but showed always a deep appreciation of the beautiful and the spiritual, and developed by assiduous cultivation her taste for mysticism and occultism. She is a woman of tender sympathies, and has, from childhood, yearned over the poor, the desolate, and the oppressed, and with all her intolerance of authority and the outbursts of passion which, of later years, have been less frequent, she is naturally forgiving and bears no malice even toward those she believes to be her enemies. In connection with Colonel Olcott, she founded the Theosophical Society of America in New-York City, in 1875. She has a strong, deeply-lined face, with a massive chin and strange, impressive eyes set beneath perfectly arched brows. She wears her hair parted and slightly waved back from her forehead, which is broad and intellectual. She lives with the utmost simplicity, and her Bohemianism never takes the form of any sort of dissipation, unless one excepts the little cigarette of Turkish tobacco which is almost always rolling between her nervous fingers.

THE MOSQUE OF OMAR.

PROF. T. HAYTER LEWIS has lately made a study of the mosque which covers the rock in the Temple area at Jerusalem, and which had been confused by Fergusson with the Holy Sepulchre. He says, and he is undoubtedly right:

Putting aside, now, as of secondary importance, the inquiry as to the original plan of the building and the date of the inclosing wall, I am satisfied after the most careful study which, as an architect, I have been able to give to the subject:

First, That the Dome of the Rock was not built by Constantine, nor for several years after him, inasmuch as it is built up of fragments of too debased a character to have been used in buildings erected and destroyed before his time.

Secondly, That there is nothing to show definitely, in plan, construction, or details, that it was Byzantine, and that there is no reason to suppose that any such building would have been erected on a site which was considered by the Christians to be accursed, or which, if erected before the time of Chosroes, would have survived the destruction wrought by him and the Jews.

As regards the suggestion that it was erected by Eudosia, the above observations will apply equally well, except that Sir C. Wilson considers that it does not occupy the site of the Jewish Temple.

Thirdly, That there is nothing, either in plan, details, or construction, to disprove the distinct statement, made in the famous Cufic inscription, that the Dome of the Rock was built by Abd el-Melik, in 691 A. D.

Finally, I must express my full belief that the Dome of the Rock was the work of the Arabs, designed for them by a Byzantine or Persian architect, and with Persian or Byzantine workmen, before the Arabs had developed any definite style of art of their own; and that it was built with the capitals, bases, and columns ready to hand, being derived from the remains of churches and other buildings destroyed by Chosroes and other invaders.

NEW TIMES.

AT the Missionary Jubilee of the Baptists, held in the immense hall of the Mechanic's Building, Dr. Henson said:

We are nearing the tropics, where vegetation is more luxuriant and beautiful, but where growths are also more noxious. Some one says, "Has n't the old-fashioned piety died out?" One type of old-fashioned piety has died out, and I am glad of it. The grim and grizzly type has died out. I thank God for the Pilgrim Fathers. I thank God that they ever lived. I thank God they are dead. But some one says, "Isn't scepticism more outspoken?" Perhaps so. I would rather infidelity would speak out than sneak about dumb. Again some one asks, "Is n't the pulpit losing its hold on people?" There are pulpits that are losing their grip on the masses; in fact, they never had any grip. The pulpits that are losing their grip on the masses are the pulpits that are losing their grip on the old gospel. Moody and Spurgeon are not losing their grip. Some one asks, "Is n't there more crime than ever before?" Well, I guess so. There is more of everything — more people, more newspapers with flaring headlines to let the people know of crime.

PRICE LIST OF SWEDENBORG'S WORKS,

And of some of the Collateral Writings of the New Church,

FOR SALE AT THE

MASSACHUSETTS NEW-CHURCH UNION,

169 TREMONT STREET, BOSTON.

SPECIAL ANNOUNCEMENTS.

The Forgiveness of Sin.
A Study of Luke vii. 36–50. Rev. Chauncey Giles. pp. 96. 50 cents.

Observations on the Authenticity of the Gospels.
Peleg W. Chandler. pp. 109. Price reduced to 75 cents.

The Garden of Eden.
George Yeager, A. M. pp. 128. Cloth. 15 cents.

The Philosophy of the Infinite.
Emanuel Swedenborg. pp. 64. Paper. 25 cents.

The Bible.
Rev. W. A. Presland. pp. 64. Cloth. 30 cents.

The New-Church Almanac for 1889
Is reduced in price as follows: cloth, 50 cts.; paper, 25 cts. This valuable work is as useful for a book of reference as it was when issued. Those who want to preserve it for the church history contained in it should secure a copy before they are all sold. No Almanac or Calendar will be issued by us for 1890.

Physiological Correspondences.
John Worcester. pp. 432. $1.25.

Outlines of the Doctrine of the Mind according to Emanuel Swedenborg, with observations.
Henry Septimus Sutton. No. 1. pp. 36. Paper. 50 cents.

A New Cabinet Photograph of Rev. E. C. Mitchell. 25 cts.

Swedenborg's Doctrine of Correspondence.
A key to the Intercourse between the Soul and the Body. Rev. L. P. Mercer. pp. 190. Cloth. $1.00.

The New Ethics.
An Essay on the Moral Law of Use. Frank Sewall. pp. 61. Cloth, 50 cts; paper 25 cts.

Reprint of the Early Journals of the General Convention of the New Jerusalem. Part II.
Journals Nine to Thirteen. 1827–1831. pp. 145. Paper. 50 cents.

Order in the New Church.
R. L. Tafel, A. M., Ph. D. pp. 111. Cloth. 75 cents.

Missionary Talks on Subjects of New-Church Doctrine.
Rev. J. E. Bowers. pp. 185. Cloth. 75 cents.

A Journey in Palestine in the Spring of 1882. John Worcester. pp. 119. Cloth. Price reduced to 35 cents.

Lessons for Children of the New Church. Mrs. T. E. Wilkins. Price reduced to 25 cents.

Potts's Concordance to the Theological Writings of Swedenborg. 24 parts have been issued. The subscription price is $2.00 for each 12 numbers. Those who send $6.00 will receive by mail the 24 numbers already published and the 12 succeeding ones as they are issued, about once a month.

Robert Elsmere and the Christian Faith. Rev. Julian K. Smyth. pp. 24. Paper, 10 cents.

The Ethics of Service. An Essay read before the Ruskin "Society of the Rose" in Glasgow, January, 1888. Frank Sewall, M. A. pp. 32. Parchment cover, gilt edge. 40 cents.

The Soul and the Body. A Sermon to medical students. Rev. L. P. Mercer. pp. 31. Limp cloth. 25 cents.

Where is Heaven? Rev. John Worcester. pp. 8. Paper. 2 cents. 50 copies, 75 cents. 100 copies, $1.00.

The Consummation of the Age, The Lord's Second Coming, and the New Church. Emanuel Swedenborg. Also entitled "Invitation to the New Church." pp. 48. Cloth. 35 cents.

Swedenborg and Modern Biblical Criticism. Rev. Edwin Gould, M. A. pp. 214. Cloth. We have a small lot of this work, slightly shop-worn, which we will sell at 50 cents, post paid.

Reprint of the Early Journals of the General Convention of the New Jerusalem. Part I. Journals one to eight. 1817–1826. pp. 123. Paper. 50 cents.

De Athanasii Symbolo tum quoque De Domino. The Creed of Athanasius. The Lord. Emanuel Swedenborg. pp. 112. Latin and English on opposite pages. 30 cents.

The Children's New-Church Magazine for 1888. Vol. IX. Cloth. pp. 384. $1.25.

Correspondences of the Bible. Part II. The Plants, The Minerals, and The Atmospheres. John Worcester. pp. 328. $1.00.

Songs, Hymns, and Carols. Part II. Selected and arranged by O. B. Brown. pp. 32. 10 cents. 100 copies, $6.00. 50 copies, $3.50. 25 copies, $2.00.

Me and Mine. James Spilling. pp. 190. 75 cents. An endeavor to explain and illustrate the correlation between the Soul and the Body.

Light on Last Things. Rev. William B. Hayden. Revised and enlarged edition. pp. 186. 75 cents.

The Regeneration of the Body. Annie Payson Call. pp. 15. 12mo. Paper. 15 cents. This has been reprinted, with some additions, from the *New-Jerusalem Magazine*, in consequence of the large demand for the number which contained it having nearly exhausted the edition.

The Divine Love and the Divine Wisdom. From the *Apocalypse Explained*, a posthumous work of Emanuel Swedenborg. pp. 86. 12mo. Paper. 50 cents.

Emanuel Swedenborg. Servus Domini. John Bigelow. pp. 86. 12mo. 50 cents.

The Swedenborg Concordance. A complete work of Reference to the Theological Writings of Emanuel Swedenborg. Based on the original Latin Writings of the author. Compiled, edited, and translated by the Rev. John Faulkner Potts, B. A. Vol. I. A to C. pp. 893. 8vo. Half morocco. $5.00.

Our Heavenward Journey. Rev. R. L. Tafel, A. M., Ph. D. pp. 125. 16mo. Cloth. 75 cts.

The New Philosophy. Albert W. Paine. pp. 168. 12mo. $1.00.

Fragments of Physiology; or, Essays on Life, Health, Hygiene, Disease, and Cure of Disease. Abraham T. Lowe, M. D. pp. 220. 16mo. $1.00.

The Realities of Heaven. Eight Lectures by the Rev. T. F. Wright. pp. 120. Cloth 40 cts. Paper 15 cts.

Among the Flowers. A Summer at Sunberry. James Spilling, author of "Amid the Corn," etc. pp. 211. 75 cents.

Binding of Potts's Concordance.

Vol. I of the Concordance being completed with Part 19, we are prepared to bind the volume at the following rates:—

Half morocco or half calf	$1.50
Half sheep or half roan	1.25

Charges for transportation both ways must be paid by the owner.

History of the Boston Highlands Society of the New Jerusalem. John A. Thompson. pp. 109. 50 cents.

The Church and the World. Rev. Joseph Deans. pp. 90. 50 cents.

Our Heavenly Father's Book. A compilation of truths and facts about the Bible. Part II. New Testament. William B. Hayden. 50 cents.

Oannes, according to Berosus. A study in the Church of the Ancients. James John Garth Wilkinson. pp. 263. $3.00.

In the Midst of Life We are in Death. A Layman's thought. pp. 180. $2.00. A Theory of Life.

Notes on the "Down-Grade" Controversy; being a New-Church Contribution towards its Settlement. Rev. Joseph Deans. Paper. pp. 31. 10 cents.

Songs, Hymns, and Carols. Part I. Selected and arranged by O. B. Brown. pp. 31. 10 cents. 100 copies $6.00. 50 copies $3.50. 25 copies $2.00.

The New Metaphysics, or the Law of End, Cause, and Effect, with other Essays. Frank Sewall. pp. 208. $1.50.

The New Church. What it is. What it teaches. A Manual of instruction compiled for the use of young people and inquirers. Rev. L. P. Mercer. pp. 69. Paper 25 cents. In white, illuminated title, 50 cents.

Conversations on Education. Rev. W. H. Benade. Vol. I. pp. 222. $1.00.

The Parables of the New Testament Spiritually Unfolded. With an introduction on Scripture parables; their nature, use, and interpretation. Rev. Edward Craig Mitchell. pp. 544. $1.25.

Lectures on the Symbolic Character of the Sacred Scriptures. Rev. Abiel Silver. Fifth Edition. pp. 286. $1.00.

New Church Creed. Missionary Series. Rev. John Presland. 6 vols. Limp cloth. 1. The Godhead; 2. The Sacred Scripture; 3. The Way of Salvation; 4. The Resurrection and Judgment; 5. Heaven and Angels, and Hell and Infernal Spirits; 6. The Second Coming of the Lord, and the New Jerusalem. 25 cents each. $1.25 for the set.

The Soul, or Rational Psychology. Emanuel Swedenborg. Translated and edited by Frank Sewall, A. M. pp. 388. $3.00.

Condensed Thoughts about Christian Science. Dr. William H. Holcombe. pp. 53. 25 cents.

An excellent Cabinet Photograph of George James Webb. 50 cents.

Character: Its Elements and Development. By a Bible Student. $1.50.

The Word of the Lord. Containing only those books which Swedenborg names as having the internal sense. Cloth, two sizes, $1.50 and $2.00.

The New Church in its Relation to Other Organizations. The three papers printed in the December (1887) number of the "New-Jerusalem Magazine," with the remarks of Rev. John Worcester, issued in pamphlet form. Price 10 cents.

Notes to the Apocalypse Revealed. Prepared for the New-Church Correspondence School. These are exceedingly interesting. Price 30 cents.

Man and Woman, Equal but Unlike. By James Reed. PRICE REDUCED to 50 cents.

Bound Copies of the First Five Volumes of the Present Series of the NEW-JERUSALEM MAGAZINE. $2.00 each.

Ends and Uses. Compiled by B. F. Barrett from the writings of Emanuel Swedenborg. 30 cts.

Three Sermons on the Healing of the Body through the Soul. New edition. Revised and enlarged. Charles H. Mann. 15 cents.

The New-Church Birthday Book. Selected and Arranged by J. Stuart Bogg. $1.00; gilt edges, $1.25.

Pearls for Truth-Seekers. A Daily Text-Book for the New Church. Collected and Arranged by J. Stuart Bogg. 60c.

Six Sermons on Leading New-Church Doctrines. Oliver Dyer. 15 cents.

The Human Body and its Connexion with Man. Illustrated by the Principal Organs. J. J. G. Wilkinson. 2d Edition. $2.00.

On Human Science, Good and Evil, and its Works; and on Divine Revelation and its Works and Sciences. J. J. G. Wilkinson. $5.00.

The First Three Kings of Israel. Rev. William Bruce. $2.75.

Commentary on the Gospel according to St. Matthew. Rev. William Bruce. 3d thousand. $2.75.

Commentary on the Gospel according to St. John. Rev. William Bruce. $2.75.

Commentary on the Revelation of St. John. Rev. William Bruce. $2.75.

Sermons: Expository and Practical. Rev. William Bruce. 3d Edition. $1.00.

Marriage: A Divine Institution and a Spiritual and Enduring Union. Rev. Wm. Bruce. Blue cloth and gold, 60 cents; white and gold, gilt edges, $1.75.

The Story of Joseph and His Brethren. Its Moral and Spiritual Lessons. Rev. William Bruce. 75 cents.

Cheap Pamphlet Editions of the Four Doctrines,

The Doctrine of the Lord,
The Doctrine of the Sacred Scripture,
The Doctrine of Faith,
The Doctrine of Life.

7 CENTS EACH.

CORRESPONDENCE-SCHOOL NOTES.

Prepared by the Rev. John Worcester.

Notes to Divine Providence. 31 pages. 15 cents.
Notes to Divine Love and Wisdom. 36 pages. 15 cents.
Notes to Heaven and Hell. 52 pages. 25 cents.
Notes to True Christian Religion. 136 pages. 30 cents.
Notes to Apocalypse Revealed. 103 pages. 30 cents.

*** *The prices given include postage unless the amount necessary for postage be stated.*

NEW-CHURCH BOOKS.

*** *The prices given include postage unless the amount necessary for postage be stated.*

Life Eternal. Treating on Resurrection and Life in the Light of the Lord's Example and of the Holy Word. Theodore F. Wright. 75 cents.

Footprints of the Saviour. Devotional Studies in the Life and Nature of our Lord. Rev. J. K. Smyth. Cloth, $1.00; white and gold, in box, $1.25.

The Pillow of Stones. Frank Sewall. $1.00.

The Hem of His Garment. Frank Sewall. $1.00.

The New Ethics. An essay on the Moral Law of Use. Frank Sewall. 50 cents.

The New-Churchman's Prayer Book and Hymnal. Frank Sewall. $1.50.

The Brain: Considered Anatomically, Physiologically, and Philosophically. Emanuel Swedenborg. Edited, translated, and annotated by R. L. Tafel, A.M., Ph. D. Vol. II. The Pituitary Gland, The Cerebellum, and The Medulla Oblongata. pp. 645. $7.00.

The Key to Life: Its Facts and Difficulties. Lectures by the Rev. Thomas Child. pp. 189. 75 cents.

The Intercourse of the Soul and the Body. From the Latin of Emanuel Swedenborg. New edition, with the sub-divisions of the longer paragraphs made in Potts's Concordance, indicated on the margins of the pages. Cloth, 40 cents; Paper, 20 cents.

The Divine Word Opened. Sermons by the Rev. Jonathan Bayley, A. M., Ph.D. Memorial Edition. With a photograph of the author. $1.00.

Gems of Heavenly Wisdom from the Writings of Swedenborg. Selected by J. Stuart Bogg. $1.50. Gilt edges, $2.00.

Correspondences of the Bible. The Animals. By John Worcester. New edition. $1.00.

The True and the False Theory of Evolution. Rev. Chauncey Giles. Cloth, 50 cents. Paper, 15 cents.

A Summary Exposition of the Internal Sense of the Prophetic Books of the Word of the Old Testament, and also of the Psalms of David. Emanuel Swedenborg. A new edition. Cloth. 40 cents.

The Spiritual Diary of Emanuel Swedenborg: Being the record during twenty years of his supernatural experience. Translated by Professor George Bush, M. A., and the Rev. John H. Smithson. In 5 vols. 3 vols. now ready, each $3.00.

Revelation, Mythology, Correspondences. James John Garth Wilkinson. $2.50.

The New Birth; with a Chapter on Mind-Cure. By Rev. L. P. Mercer, author of "True Character of the Bible," etc. Limp cloth, 50 cents; five copies, $2.00. Presenting the New-Church Doctrine of Regeneration: with the First Men; after the Fall; as conditioned by Hereditary Evil; the Means of Regeneration; the Stages of Regeneration; Preparation, or Storing of Remains; Reformation, or Combating from Truth; Regeneration, or Willing from Good of Love; the Fruits of Regeneration; Intercourse between the Soul and Body; Effects of Mental States in Disease and Cure.

A New and Excellent Cabinet Photograph of Rev. James Reed. 50 cents.

Swedenborg and the New Church. James Reed. Cloth, 50 cents.

The New-Church Birthday Book. A passage from the Word, a quotation from Swedenborg, and a verse of poetry for each day in the year, with blank pages interleaved. $1.00. With gilt edges, $1.25.

Spiritual Reflections for Every Day in the Year, with Morning and Evening Prayers. By the Revs. Thomas and David G. Goyder. 3 vols. Cloth. Gilt top. Price reduced from $3.75 to $2.00.

Dictionary of Correspondences, Representatives, and Significatives, derived from the Word of the Lord, extracted from the Writings of Emanuel Swedenborg. Ninth edition. Superior in paper, press-work, and binding to any previous edition. Price reduced from $2 to $1.25.

The Bible: Its True Character and Spiritual Meaning. Rev. L. P. Mercer. Paper covers. 20 cents.

Five Sermons on Interior Spiritual Living. Charles H. Mann. Paper covers. 15 cents.

The Magnificent Scenes in the Book of Revelation. Rev. J. Bayley. $1.00.

The Divine Wisdom of the Word of God, as Seen in the Spiritual Sense of the Histories of Samuel, Saul, David, Solomon, and Daniel. Rev. J. Bayley. $2.00.

From Egypt to Canaan: the Progress of Man from the Unregenerate to the Regenerate State. Rev. J. Bayley. $2.00.

Swedenborg Verified by the Progress of the Past Hundred Years. Rev. J. Bayley. 75 cents.

Christian Instruction for Young People. Rev. J. Bayley. Cloth, 50 cents. Paper, 25 cents.

Great Truths on Great Subjects. Rev. J. Bayley. 30 cents.

The Life and Mission of Emanuel Swedenborg. Benjamin Worcester. $2.00.

Regeneration. Edmund H. Sears. $1.25.

Foregleams and Foreshadows of Immortality. Edmund H. Sears. $1.00.

The Fourth Gospel, the Heart of Christ. Edmund H. Sears. $1.50.

Emanuel Swedenborg. The Man and his Works. Edmund Swift, Jr. $1.00.

Manual of the Doctrines of the New Church, compiled from the Writings of Swedenborg. Edmund Swift, Jr. 30 cents.

The Wedding Guests; or, the Happiness of Life. A Novel. Mrs. Mary C. Hume-Rothery. $1.25.

Life: Its Nature, Varieties, and Phenomena. Leo H. Grindon. $2.25.

Figurative Language: Its Origin and Construction. Leo H. Grindon. $1.25.

The Little Things of Nature, considered especially in relation to the Divine Benevolence, and particularly illustrated from the phenomena of plant-life. Leo H. Grindon. 75 cents.

Emblems: A Bird's-eye View of the Harmonies of Nature with Mankind. Leo H. Grindon. 60c.

Lectures on the New Dispensation: Designed to unfold and elucidate the Leading Doctrines of the New Church. B. F. Barrett. 60 cents.

Missionary Addresses. Rev. O. L. Barler. Paper. 10 cents.

The Greater Origins and Issues of Life and Death. J. J. G. Wilkinson. 496 pages. $3.50.

Facts and Mysteries of Spiritism: Learned by a Seven Years' Experience and Investigation. With a Sequel. Joseph Hartman. $1.50.

The Issues of Modern Thought. Lectures. Rev. R. L. Tafel, A.M., Ph.D. pp. 179. Cloth. $1.

De Cultu et Amore Dei. Swedenborg. A new edition of the Latin. Thomas Murray Gorman. pp. 223. Cloth. $2.75.

The Golden City. B. F. Barrett. 50 cents.

Letters on the Future Life. B. F. Barrett. 50 cents.

Swedenborg and Channing: Showing the many and remarkable agreements in the beliefs and teachings of these writers. B. F. Barrett. $1.00.

The New View of Hell: Showing its Nature, Whereabouts, Duration, and how to escape it. B. F. Barrett. 50 cents.

Letters on the Divine Trinity. B. F. Barrett. 50 cents.

Deus Homo: God-Man. Theophilus Parsons. $2.50.

A Cabinet Photograph of the Rev. T. B. Hayward, whose Autobiographical Sketch is in the Oct. number of the "New-Jerusalem Magazine," will be sent postpaid on receipt of 25 cts.

An excellent Cabinet Photograph of the late Rev. Dr. Bayley. 75 cents, postpaid.

The Wreath and the Ring. A New Book by James Spilling, author of "The Evening and the Morning," "Amid the Corn," etc. Beautiful binding, gilt edges. $1.25.

Steel Engraving of Swedenborg, by Edwin Roffe, from the picture in the possession of Dr. J. J. G. Wilkinson. $3.00.

Moral Instruction and Influence of the Sabbath-school. Rev. H. C. Hay. 5 cents.

Amid the Corn. I. The Christmas Party. By the author of "The Evening and Morning." Paper. 10 cents.

Lectures upon the Doctrines of the New Church, delivered in Newtonville, 1885. Rev. John Worcester. Cloth. 50 cents.

Emanuel Swedenborg. A Biographical Sketch. J. J. G. Wilkinson. Second Edition. Cloth. 75c.

Observations on the Growth of the Mind. Sampson Reed. New Edition, with a portrait of the author; and a Biographical Preface by James Reed. $1.00.

The Second Coming of the Lord: Its Causes, Signs, and Effects. Rev. Chauncey Giles. $1.25.

The Psalm of the Good Shepherd. Psalm xxiii. spiritually explained. Beautifully printed. An elegant gift-book. Cloth. 60 cents.

Perfect Prayer. How Offered: How Answered. Rev. Chauncey Giles. $1.00.

Lectures on the Incarnation, Atonement, and Mediation of the Lord Jesus Christ. Rev. C. Giles. Cloth, 50 cents. Paper, 40 cents.

The Mystery of Life, and other papers. Theophilus Parsons. $1.25.

Heavenly Blessedness: What it is, and how Attained. Rev. C. Giles. $1.25.

Episcopalianism. B. F. Barrett. 25 cents.

The Question: "What are the Doctrines of the New Church?" Answered. B. F. Barrett. Boards. 15 cents.

Heaven Revealed. Being a popular presentation of Swedenborg's disclosures about Heaven, with the concurrent testimony of a few competent and reliable witnesses. B. F. Barrett. 75c.

The Science of Correspondences Elucidated. The Key to the Heavenly and true meaning of the Sacred Scriptures. Rev. Edward Madeley. Revised and greatly enlarged by B. F. Barrett. $1.50.

The Child's Life and Regeneration. John T. Prince. pp. 19. Paper. 5 cents.

Out of the Shadow. pp. 167. Cloth. 75 cents.

The Spiritual World. Twelve Discourses. Rev. W. A. Presland. Cloth. 75 cents.

Scripture Paradoxes: Their True Explanation. Rev. J. Bayley. $1.00.

New Truths for a New Age. Rev. John Presland, of London. 50 cents.

Dangers of Modern Spiritualism. Rev. W. B. Hayden. 50 cents.

Amid the Corn. 3 Parts. Each 75 cents. The 3 Parts in 1 Vol. $1.50.

The Elements of Character. Mary G. Chandler (Ware). Seventh edition. pp. 234. $1.00.

Thoughts in my Garden. Mary G. Ware. Fourth edition. pp. 268. $1.00.

Death and Life. Mary G. Ware. Third edition. pp. 168. 75 cents.

The Divine Law of the Ten Commandments Explained, according to both its Literal and Spiritual Sense, in a Series of Sermons; intended to show that they include the Chief Essentials of the True Christian Religion. To which are added Sermons on the Lord's Discourse with the Rich Man, whom He referred to the Commandments of the Decalogue; and on His Subsequent Discourse with the Disciples. Rev. S. Noble. pp. 446. $1.25.

The Glorification of the Lord's Humanity; and the Nature of His Resurrection Body. Rev. Samuel Noble and Others. pp. 226. $1.75.

The Plenary Inspiration of the Scriptures asserted, and the Principles of their Composition investigated, with a View to the refutation of all Objections to their Divinity. Six Lectures, with an Appendix. Rev. S. Noble. 4th Edition. pp. 415. $1.25.

FOREIGN NEW-CHURCH BOOKS.

We have Swedenborg's Works and many collateral books in Latin, French, German, and Italian. Price Lists sent on application.

MANUALS OF RELIGIOUS INSTRUCTION.

Prepared for the American New-Church Sabbath-School Association.

Doctrinal Series Nos. 1 and 2. Catechism and Question Book. Cloth. 40 cents.

No. 1. The Catechism. Paper. 5 cents.

No. 2. Questions on the Faith of the New Church, the Ten Commandments, and the Lord's Prayer. Paper. 10 cents.

Bible Series No. 1. Bible Stories for Youngest Classes. Cloth. 50 cents.

Bible Series No. 2. The Gospel Story. For Children from 8 to 12 Years of Age. 50 cts.

Bible Series No. 3. Our Heavenly Father's Book. A Compilation of Facts about the Bible. Rev. William B. Hayden. Cloth. 50 cents.

The following Works at Greatly Reduced Prices.

	Former Price.	Present Price.
The Divine Word Opened. Rev. J. Bayley. Best English edition	$3.00	$2.00
Catechism on the Lord's Prayer. John P. Perry	0.30	0.20
Correspondence of the Sun, Heat, and Light. Sampson Reed	.25	.20
Last Judgment and Second Coming of the Lord. E. D. Rendell.....	1.50	.75
Religion of Good Sense. Edward Richer	1.25	.75
Feminine Soul: Its Nature and Attributes. Elizabeth Strutt	1.00	.50
Pocket Remembrancer for the Young	.40	.10
Worship and Love of God. Swedenborg	1.25	.75
New Age and its Messenger. W. F. Evans.....	.50	.25
Lectures on the Book of Revelation. William B. Hayden.....	.75	.40
Sermons on the Ten Commandments. O. P. Hiller	1.00	.25
Divine Law of Birth. Mrs. M. B. Horton.....	.60	.30
Journey of the Israelites. D. H. Howard.....	.75	.40
Character: Its Elements and Development. A Bible Student	1.50	1.00
New-Church Catechism for Children	.10	.05
New-Church Doctrinal Class Book.....	.40	.20
One Year: or a Story of Three Homes. Frances M. Peard.....	1.75	.50
Pathway to Botany. L. H. Grindon.....	.75	.40
Trees of Old England		.25
Year's Lessons from the Psalms. John Worcester.....	.60	.30
Wife's Messengers. Mrs. M. B. Horton.....	1.50	.75
Noble's Appeal.....	1.50	.75
Spiritual Diary. Vol. 2. Cloth		.85
Heaven Opened. Selections from Swedenborg.....		.55
Gems from Swedenborg. O. P. Hiller. 2 vols. in 1		.50
Temptations. Selections from Swedenborg.....		.25
Marriage. Selections from Swedenborg.....		.25
Parsons's Essays. Three Series in 1 vol. *Slightly damaged*.....		1.50
The Infinite and the Finite. Theophilus Parsons	1.00	.75
Outlines of the Religion and Philosophy of Swedenborg. Theophilus Parsons	1.25	.75
The Golden Wedding Ring; or, Observations on the Institution of Marriage. Rev. J. Clowes.....	.50	.25
American National Lyrics and Sonnets. O. P. Hiller.....		.25
Chapter on Slavery: a Sketch of its Origin and History. Rev. O. P. Hiller	.75	.25
The Pleasures of Religion, and Other Poems. O. P. Hiller		.25
English and Scottish Sketches. O. P. Hiller		.25
Doctrine of the Lord in the Primitive Christian Church. S. F. Dike..	.75	.25
Ten Chapters on Marriage: its Nature, Uses, Duties, and Final Issues. Wm. B. Hayden	1.00	.50
The Athanasian Creed and Modern Thought. Rev. T. M. Gorman....	1.50	.50

*** *The prices given include postage unless the amount necessary for postage be stated.*

The Massachusetts New-Church Union, 169 Tremont St., Boston, is taking subscriptions for

Potts's Concordance to the Theological Writings of Swedenborg.

This is a work which every reader of Swedenborg should have. It is issued in monthly parts of 48 pages each, and contains under each word which can be found in the Writings complete references to the places where it can be found. It is very carefully compiled and arranged, being the result of fourteen years' labor. We mail the parts as they are issued, flat, so that they are received in good condition for future binding. The price is

Two Dollars for Twelve Consecutive Monthly Parts.

THE NEW-JERUSALEM MAGAZINE.

PUBLISHED MONTHLY.

Its object is to promote the reception in Mind and Life of the truths of the New Church, contained in the Holy Word, and set forth in the writings of Emanuel Swedenborg.

Two Dollars per Annum.

THE CHILDREN'S NEW-CHURCH MAGAZINE,

published by us, is receiving much commendation from all the periodicals of the Church, and from many outside of our Church. It is a Magazine well adapted to the wants of children of all ages, having departments suitable for the entertainment and instruction of all. The subscription price is

One Dollar Per Annum.

THEOLOGICAL SCHOOL

OF THE

GENERAL CONVENTION.

THIS School, established in 1866 by the General Convention of the New Jerusalem in the United States, for the training of ministers, and located in Cambridge, Mass., on Quincy and Kirkland streets, provides instruction in the Doctrines of the New Church, the Hebrew and Greek of the Scriptures, the Latin of Swedenborg, Ecclesiastical History, Pulpit and Pastoral Duty, Sunday-School Teaching, and Elocution. The Faculty consists of the Rev. John Worcester, President, the Rev. S. F. Dike, D. D., the Rev. J. E. Werren, and the undersigned who will reside in Cambridge and have charge of the Sunday services. Students will probably have the use of Harvard University libraries. The course of study is arranged for three years. Special students not intending to graduate will be received for a shorter time. No charge is made for tuition. The twenty-fourth year begins Thursday, September 26th, 1889. For further information apply to

REV. T. F. WRIGHT, *Secretary Faculty.*

Present address, Bridgewater, Mass.

Works of Emanuel Swedenborg.

Arcana Coelestia: The Heavenly Mysteries contained in the Holy Scriptures. American 8vo. Edition. 10 vols. 60 cents each; postage, 18 cents each.

English 8vo. Edition. 12 vols., $20. Any volume separately, $1.75.

Index to the Arcana Coelestia, $1.75.

Heaven and Hell. American 8vo. Edition. 50 cents; postage, 18 cents.

American 24mo. Edition. Cloth, 25 cents; postage, 5 cents. Paper, 10 cents; postage, 4 cents. 12mo. Boards, 50 cents. Cloth, $1.50.

English 8vo. Edition. Cloth, $1.50. Full morocco, $6.00. 16mo. Limp cloth, 40 cents. Half morocco, with portrait, $2.00. 24mo. Cloth, 75 cents.

The Last Judgment. American 8vo. Edition. Paper, 10 cents.

American 8vo. Edition. With the Continuation concerning the Spiritual World. Paper, 15 cents.

English 8vo. Edition. Cloth, 75 cents. 24mo. Cloth, 30 cents.

The White Horse, mentioned in the Revelation. American 12mo. Edition. Paper, 10 cents.

English 12mo. Edition. Limp cloth, 40 cents.

The Earths in the Universe. With an account of their inhabitants. American 8vo. Edition. Limp cloth, 60 cents; paper, 30 cents.

English 8vo. Edition. Cloth, 75 cents. 24mo. Cloth, 50 cents.

The New Jerusalem and Its Heavenly Doctrine. American 24mo. Edition. Cloth, 25 cents; limp cloth, 10 cents.

English 8vo. Edition. Cloth, $1.00. 24mo. Also with the "Doctrine of Charity" in the same volume. 40 cents.

The Doctrine of the New Jerusalem Concerning the Lord. American 12mo. Edition. Cloth, 50 cents. Rotch Edition, 12mo. Paper, 25 cents. Convention Edition, 12mo. Paper, 7 cents. 24mo. Limp cloth, 10 cents.

The Doctrine of the New Jerusalem Respecting the Sacred Scripture. American 8vo. Edition. Paper, 10 cents. Rotch Edition, 12mo. Paper, 25 cents. Convention Edition, 12mo. Paper, 7 cents. 24mo. Cloth, 50 cents; limp cloth, 10 cents.

The Doctrine of the New Jerusalem Respecting Faith. American 12mo. Rotch Edition. Paper, 15 cents. Convention Edition, 12mo. Paper, 7 cents. 24mo. Limp cloth, 10 cents.

The Doctrine of Life for the New Jerusalem. American 8vo. Edition. Paper, 6 cents. Rotch Edition, 12mo. Paper, 20 cents. Convention Edition, 12mo. Paper, 7 cents. 24mo. Cloth, 50 cents. 24mo. Limp cloth, 10 cents.

The four preceding works may be had in one volume under the title:—

The Four Leading Doctrines of the New Church. American 8vo. Edition. Cloth, 50 cents; postage, 10 cents. Rotch Edition, 12mo. Cloth, $1.50. Convention Edition, 12mo. Cloth, 40 cents. 32mo. Limp cloth, 20 cents; gilt edges, 30 cents.

English 8vo. Edition. Cloth, $1.25.

Angelic Wisdom Concerning the Divine Love and the Divine Wisdom. American 8vo. Edition. Cloth, 50 cents; postage, 10 cents. 12mo. Edition. Cloth, $1.50.

English 8vo. Edition. Cloth, $1.00. 16mo. Cloth, $1.00.

Angelic Wisdom Concerning the Divine Providence. American 8vo. Edition. Cloth, 50 cents; postage, 11 cents. Rotch Edition, 12mo. Cloth, $1.50. Rotch Edition, 12mo. Half calf, $2.25. Convention Edition, 12mo. Cloth, 50 cents. 24mo. Cloth, 25 cents; postage, 5 cents. Paper, 10 cents; postage, 4 cents.

English 8vo. Edition. Cloth, $1.25. 24mo. Cloth, 50 cents.

The Apocalypse Revealed, in which are disclosed the arcana therein foretold. American 8vo. Edition. 2 vols. Cloth, 60 cents each; postage, 15 cents each. 8vo. 1 vol. Cloth, 90 cents; postage, 26 cents. Rotch Edition, 12mo. 3 vols. Cloth, $3.75. Rotch Edition, 12mo. 3 vols. Half calf, $6.50.

English 8vo. Edition. 2 vols. Cloth, $3.00.

Conjugial Love. American 8vo. Edition. Cloth, 60 cents; postage, 15 cents.

English 8vo. Edition. Cloth, $1.50. Full morocco, $6.00.

A Brief Exposition of the Doctrines of the New Church. American 8vo. Edition. Paper, 10 cents.

English 24mo. Edition. Cloth, 50 cents.

The Intercourse Between the Soul and the Body. American 8vo. Edition. Paper, 5 cents. 12mo. Paper, 5 cents.

English 16mo. Edition. Cloth, 30; paper, 20 cents.

The True Christian Religion; or, The Universal Theology of the New Church. American 8vo. Edition, $1.00; postage, 24 cents. Rotch Edition, 12mo. 3 vols. Cloth, $3.75; half calf, $6.50.

English 8vo. Edition. Cloth, $2.25.

Miscellaneous Theological Works, containing, of the works named above, The New Jerusalem and its Heavenly Doctrine; Brief Exposition; The Intercourse Between the Soul and the Body; The White Horse; The Earths in the Universe; The Last Judgment, with Continuation. American 8vo. Edition. Cloth, 60 cents; postage, 16 cents.

POSTHUMOUS WORKS.

Canons; or, The Entire Theology of the New Church. English 8vo. Edition. Paper, 25 cents.

The Coronis; or, Appendix to "The True Christian Religion." English 8vo. Edition. Paper, 30 cents.

The Apocalypse Explained according to the Spiritual Sense. English 8vo. Edition. 6 vols. Cloth, $10. Any volume separately, $1.75.

A Summary Exposition of the Internal Sense of the Prophets and Psalms. American 12mo. Edition. Paper, 10 cents.

English 16mo. Edition. Cloth, 50 cents.

On the Athanasian Creed, and Subjects connected with It. (Extracted from the Apocalypse Explained.) American 12mo. Edition. Cloth, 30 cents; paper, 20 cents.

English 8vo. Edition. Cloth, $1.00. 24mo. Cloth, 50 cents; paper, 20 cts.

The Doctrine of Charity. American 24mo. Edition. Limp cloth, 10 cts.

Posthumous Tracts, Translated from the Latin, by J. J. G. Wilkinson. English 8vo. Cloth, $1.25.